

# Kia Tū Rangatira Ai

*Building effective Māori organisations*

Report of the Independent Advisor, David Gray  
(Principal, Kia Tū Rangatira Ai Consulting)

to

Te Rūnanganui o Ngāti Porou

concerning the

## Review of Trust Deed

**FOR DISTRIBUTION**

June 2017



## Contents

Executive Summary .....	3
A. Terms .....	8
B. Introduction .....	8
C. Background to Report .....	8
D. Structure of Report .....	9
E. Key Recommendation .....	9
F. Preliminary Comment .....	13
G. Analysis .....	13
H. Questionnaire .....	14
I. Thematic Analysis .....	15
(i) Principal Themes .....	16
(1) Noho kaenga and kei te whenua .....	16
(2) Hapū empowerment .....	17
(3) Cost and complexity of governance .....	18
(4) Toitū Ngāti Porou .....	19
(ii) Other issues .....	20
(1) Clarity of Group arrangements .....	20
(2) Influence of non-Māori thinking .....	21
(3) Ngāti Porou Holding Company Ltd .....	22
(4) Ngāti Porou Hauora .....	22
(5) Membership Committee .....	23
(6) Registration process .....	24
(7) Leadership quality .....	24
(8) Rohenga tīpuna .....	25
J. Advisor's Observations & Recommendations .....	25
K. Additional Matters .....	28
Conclusion .....	29
Appendix 1: Sample long-term outcomes .....	31
Appendix 2: Summary responses .....	34
Appendix 3: Full responses .....	36
Appendix 4: Other submissions .....	70
Appendix 5: Feedback from initial hui .....	82

## **Executive Summary**

This is the first report of the independent advisor, David Gray, on the review of the trust deed of Te Rūnanganui o Ngāti Porou. The report has been prepared pursuant to clause 10 of the deed, which requires a review to be held five years after the establishment of the Rūnanganui. The report is broad in scope, encompassing “...the effectiveness of the arrangements” created under the deed.

To date, the review process has comprised a series of hui around New Zealand and Australia to provide information about the process and to engage Ngāti Porou, which attracted approximately 150 attendees. This was followed by a call from the Rūnanganui for submissions from Ngāti Porou. Various channels were identified through which submissions could be made. The Rūnanganui also appointed the independent advisor [the writer] to receive the submissions and to prepare this thematic analysis of them.

In response to the call for submissions,—

- 73 individuals completed and submitted an online questionnaire;
- 40 individuals, whānau or groups e-mailed written submissions;
- 17 individuals or whānau sent hard-copy submissions; and
- 15 individuals made kanohi-ki-te-kanohi submissions.

Because of the nature of some of the submissions—being from groups such as hapū or taurahere—it is difficult to know precisely how many individuals participated in the submissions process; however, the advisor’s best guess is in the vicinity of 300-400. The number engaging in the process was therefore relatively small when compared to the overall number of Ngāti Porou (somewhere in excess of 70,000), but the views of the submitters are not invalidated simply by virtue of the small number of responses. A wide variety of views on a range of matters affecting the Rūnanganui were expressed in the submissions.

The report analyses the submissions in two main ways: firstly, a quantitative analysis of the responses to the online questionnaire is presented; and secondly, a qualitative, thematic analysis of all of the other submissions, including the themes from the online questionnaire and the notes from the initial series of hui, is presented.

The online questionnaire produced some interesting and, in places, concerning results for the Rūnanganui. They show that, while 30% of respondents are satisfied with the work and outcomes of the Rūnanganui, 45% are not and 25% either don’t know or didn’t indicate. They also show that, while 25% of respondents believe that the Rūnanganui is helping move Ngāti Porou towards the kind of future they want for the iwi, more than 50% don’t think this is the case and the remaining 25% either don’t know or didn’t respond. Similarly concerning

results were obtained from the questions about the Rūnanganui's representation model and voting process.

The thematic analysis of the submissions, including the results of the online questionnaire, produced two groups of findings, which the advisor describes as—

- (i) principal themes; and
- (ii) other issues.

The four principal themes resulting from the analysis are:

- (1) the respective status of noho kaenga and kei te whenua;
- (2) the tension between empowerment of hapū and whānau on the one hand and centralisation on the other;
- (3) the cost and complexity of the Group's governance arrangements; and
- (4) the continued existence of Toitū Ngāti Porou.

These four matters were categorised as principal themes because they attracted the most comment in the submissions, because they were associated with the greatest strength of feeling on the part of the submitters, and because they are of fundamental significance to the Rūnanganui.

A further eight issues were categorised as being of lesser significance than the principal themes, relating to—

- (1) the clarity of Group arrangements;
- (2) the influence of non-Māori thinking;
- (3) Ngāti Porou Holding Company Ltd;
- (4) Ngāti Porou Hauora;
- (5) the Membership Committee;
- (6) the registration process;
- (7) leadership quality; and
- (8) rohenga tīpuna.

The raw data on which the analysis was based are appended to the report in Appendices 2, 3, 4 and 5.

From the analysis flow a number of recommendations. The report begins with what the advisor describes as a key recommendation, which has a bearing on all of the other recommendations, in which the Rūnanganui is urged to implement a process of researching and presenting, in clear and specific terms, the outcomes it is seeking to achieve for all Ngāti Porou, and the broad strategies it is employing to achieve the outcomes. The absence of

this information, the advisor argues, is a significant impediment to the effectiveness of the Rūnanganui and is the source of much of the dissatisfaction expressed in the submissions.

A further nine recommendations are then made based on the submissions, and two more based on the advisor's personal views, making a total of 12 recommendations in the report. The full list of recommendations is reproduced at the end of this executive summary.

A number of other matters were raised during the consultation process that do not directly relate to the review of the trust deed and its associated arrangements. These matters will be taken up by the advisor directly with the Rūnanganui so that decisions can be made about how to respond to each.

#### **Recommendation 1**

THAT the Rūnanganui takes the time to spell out, in clear and precise terms, exactly what outcomes it is trying to achieve for all Ngāti Porou—and, by implication, what it is not trying to achieve—together with the broad strategies it is using to achieve the outcomes;

THAT the strategies so described be used as the basis of a review of the structure and functions of the Rūnanganui; and that the strategies form the basis of the Rūnanganui's planning and reporting systems and processes; and

THAT the Rūnanganui drafts, consults on and adopts a comprehensive set of governance policies, including a policy setting out its governance philosophy.

#### **Recommendation 2**

THAT, during the second round of consultation in this trust deed review process, the Rūnanganui formulates alternative approaches to dealing with the issue of noho kaenga versus kei te whenua, including those contained in submission 262, and consults specifically on these approaches.

#### **Recommendation 3**

THAT the Rūnanganui drafts, consults on and adopts a governance policy setting out its philosophy towards Ngāti Porou hapū.

#### **Recommendation 4**

THAT the Rūnanganui drafts, consults on and adopts a governance policy containing clear conflict-of-interest provisions in relation to elected representatives and their immediate whānau; and

THAT the Rūnanganui reviews its policies and practices relating to fees for all governance roles within the Group and presents the findings of this review to the next annual general meeting of the Rūnanganui.

**Recommendation 5**

THAT the Rūnanganui carries out a review of the role and functions of Toitū Ngāti Porou, with a view to determining its continuing existence.

**Recommendation 6**

THAT the Rūnanganui reviews the information available about the Group and ensures that a simple, plain-language guide to the Rūnanganui and the Group, covering (amongst other things) the structure of the Group and the purpose, funding and governance of each entity within the Group, is readily available to, and easily comprehensible by, the members of Ngāti Porou; and

THAT a review be carried out of the suitability of the information presented to the members at the annual general meeting.

**Recommendation 7**

THAT Ngāti Porou Holding Company Ltd be directed to prepare a description of both its investment philosophy and its investment activities in plain-language format, and that this information be disseminated widely amongst Ngāti Porou.

**Recommendation 8**

THAT the Rūnanganui clarifies (a) the outcomes it is aiming to achieve in the health domain; (b) the role the Hauora is intended to play in achieving these outcomes; (c) the alternative strategies it has considered for achieving the outcomes; and (d) how and at what cost the Hauora will continue to play a role in achieving the outcomes.

**Recommendation 9**

THAT, in the process of implementing Recommendation 3, the Rūnanganui re-evaluates the role and function of, and the need for, the Membership Committee.

**Recommendation 10**

THAT the Rūnanganui reviews the registration process with a view to making it as streamlined and as user-friendly as possible.

**Recommendation 11**

THAT the Rūnanganui considers including the requirement for a policy on participation in its trust deed.

**Recommendation 12**

THAT the present non-recurring requirement in clause 10 of the trust deed be amended to require periodic reviews of the Rūnanganui at not less than five-yearly intervals.

## Review of Trust Deed

### A. Terms

In this report,—

<b>elected representative</b>	means a member of the governing body of the Rūnanganui elected under clause 7 of the trust deed
<b>Group</b>	means the Rūnanganui and all of its subsidiaries
<b>member</b>	means a member of Ngāti Porou
<b>Ngāti Porou</b>	means the iwi
<b>Rūnanganui</b>	means Te Rūnanganui o Ngāti Porou, the parent entity of the Group
<b>trust deed</b>	means the deed establishing the Rūnanganui

### B. Introduction

This is the first report of the independent advisor, David Gray, on the review of the trust deed of the Rūnanganui. The report has been prepared pursuant to clause 10 of the trust deed, which provides as follows:

#### 10. REVIEW OF TRUST DEED

**10.1** After 5 years from the date of the election of the First Elected Representatives, Te Runanganui o Ngati Porou shall undertake a review of this Trust Deed and its operation with a view to reporting to the next Annual General Meeting of Te Runanganui o Ngati Porou after the completion of the review on the effectiveness of the arrangements set out in this Trust Deed. Such report shall include recommendations as to the alterations (if any) that should be made to this Trust Deed.

The report has been written by me, David Gray, in the first person from this point on, in order to make it as accessible as possible to the reader.

### C. Background to Report

All post-settlement iwi are required to conduct a review of their post-settlement arrangements within a certain period from the date of settlement—generally between two and five years. The wording of the requirement is almost exactly the same in every case, given that almost all iwi are required to use the same trust deed template supplied by the Office of Treaty Settlements.

The wording of the review requirement, as shown in clause 10 above, is very broad: the review is to cover “...the effectiveness of the arrangements set out in this Trust Deed.” Given that “the arrangements” set out in the deed include the establishment of the Rūnanganui



itself, the electoral system for choosing members of the governing body, the requirement for commercial and cultural subsidiaries, the criteria for membership of the iwi, and a host of other matters, the scope of the review is unavoidably broad. In my view, this is a good thing. In some cases, up to ten years or more will have passed since discussions originally began about some aspects of the post-settlement arrangements, so it is fitting to pause and reflect on whether what was originally intended has, in fact, been achieved.

In the case of Ngāti Porou, the process began in October 2016 with a decision by the Rūnanganui to initiate a review. The process is scheduled to be completed in May 2018, when any recommendations the Rūnanganui decides to make to Ngāti Porou will be voted on by special resolution.

Between October 2016 and May 2017, a series of hui were held around New Zealand and Australia to explain and promote the review process. Supporting collateral was developed by the Rūnanganui's communications team and disseminated in various ways.

In April of this year, I was engaged to provide independent advice to the Rūnanganui on the review process. I am required to—

- receive and collate submissions from the first round of consultation;
- compile a preliminary (thematic) report on the submissions [*this report*];
- present the preliminary report to the Rūnanganui;
- receive and collate submissions from a second round of consultation;
- prepare and present a further report and recommendations to the Rūnanganui;
- prepare a final report, with recommendations, for the members of Ngāti Porou; and
- present any final recommendations to a general meeting of the Rūnanganui.

I was selected for the role of independent advisor because of my experience in working with Māori organisations, stretching back some 20 years. I have carried out similar reviews for other iwi in the past, and I am also a trustee of a post-settlement entity. This experience enables me to compare the Rūnanganui's situation with that of other iwi and to make recommendations based on learnings from those iwi.

Once I was appointed, the Rūnanganui's communications team issued a call for submissions to be made. All of the submissions have come directly to me, in part so that submitters can be afforded confidentiality. The number and nature of submissions received, including the responses to an online questionnaire developed by the communications team, is described in Part G (Analysis) below.

#### **D. Structure of Report**

The report begins with a key recommendation which I regard as critical to the success of the review process—and, in fact, to the success of the Rūnanganui itself.

The report then contains an analysis of the submissions received and an explanation of how the analysis was carried out. The analysis is in two parts: a summary of the responses to the online questionnaire, and a description of the primary themes and other issues to emerge from the process.

The next part of the report comprises some of my own observations and recommendations as the independent advisor to the Rūnanganui.

The main body of the report concludes with a description of certain other matters that were raised by some of the submitters and which will be dealt with separately by the Rūnanganui.

The balance of the report comprises the raw data from the submissions.

## **E. Key Recommendation**

There is one very important recommendation to make at the start of this report which, in my opinion, has a bearing on all that follows. This recommendation has to do with the fundamental purpose of governance.

Every organisation exists to make a difference. This includes the Rūnanganui. The Rūnanganui was created to make a difference in the lives of the members of Ngāti Porou and in the collective life of the iwi. One of the three most important tasks of the governing body of every governing organisation is to spell out this difference in concrete, specific terms, as shown in the examples in Appendix 1 on page 31<sup>1</sup>. In the case of the Rūnanganui, this responsibility falls to the elected representatives.

In my view, it is extremely important that the elected representatives take the time and make the effort to spell out, in clear and precise terms, exactly what outcomes the Rūnanganui is trying to achieve for Ngāti Porou—and, by implication, what it is not trying to achieve—together with the broad strategies that are being employed to achieve the outcomes.

To date, as far as I can see, the Rūnanganui has failed to do this<sup>2</sup>.

The importance and urgency of the task is amply illustrated by the context in which the Rūnanganui operates. The issues facing many of the members of Ngāti Porou, especially those who remain living in the iwi's traditional home on the East Coast, are almost overwhelming. The expectations of the members about what the Rūnanganui can do to solve these issues are very high, and the potential demands on the Rūnanganui as a consequence are huge. Likewise, those who have left the traditional home to build a life

---

<sup>1</sup> The other two most important tasks are to engage with the organisation's owners in order to understand their hopes and aspirations, and to ensure that the organisation actually does make the desired difference over time.

<sup>2</sup> I am aware there is a document titled *Te Kaupapa Rautaki* which purports to be the strategic plan of the Rūnanganui; however, it is written in non-specific and aspirational terms and is best described as a vision statement.

elsewhere have their own hopes and dreams, which they rightly expect the Rūnanganui to play a role in fulfilling.

If the Rūnanganui were to undertake this task, the picture of the future painted by the elected representatives would naturally include all 70,000 Ngāti Porou—after all, this is a requirement of the settlement. In particular, it would describe how the benefits of the settlement are intended to fall on both noho kaenga and kei te whenua, and what differences there are, if any, in the outcomes the Rūnanganui is trying to achieve for the respective groups.

Such a statement would naturally lead to a discussion about the broad strategies needed to achieve the outcomes, including the things the Rūnanganui intends to undertake itself and the things it intends to achieve through other agencies and partners, or through advocacy and policy leadership. These strategies would form the substance of the Rūnanganui's strategic plan.

The strategic plan would then directly inform the structure of the Rūnanganui—how it needs to be organised and resourced in order to achieve the outcomes—and its planning and reporting systems. In the absence of clear long-term outcomes and agreed strategies, any decisions about organisation structure are just educated guesswork; the same can be said about the process of preparing plans and reports.

I make this preliminary recommendation about the need for the Rūnanganui to spell out the kind of future it aspires to create for Ngāti Porou, and the broad strategies that it intends to apply to create that future, because many of the issues raised during the consultation phase would, in my view, be resolved if the Rūnanganui were to undertake this work.

As described below, the consultation process identified a number of what might be described as 'sore points' amongst Ngāti Porou, especially two key questions:—

- the spread of benefits between noho kaenga and kei te whenua: what is the Rūnanganui's stance on benefitting the 80+% of Ngāti Porou who live outside the iwi's traditional boundaries, as opposed to those who remain at home?
- the role of the Rūnanganui vis-à-vis hapū: is the Rūnanganui's philosophy to resource and empower hapū to take control of their own futures, or is it to create an overarching organisation which assumes many of the traditional functions of hapū?

These two questions would be answered in the process of the Rūnanganui doing the hard work of developing, debating and adopting a set of long-term outcomes such as those contained in Appendix 1.

In my view, therefore, it is very important that the Rūnanganui does this work, and soon. There are, from what I can see, serious tensions within the iwi over the sore points mentioned above. There are potentially bottomless demands on the Rūnanganui's resources from the immediate issues facing those members of Ngāti Porou who remain on the East Coast: widespread poverty, poor housing, rampant drug use, high and persistent unemployment, and poor health statistics, to name some of the main ones. There is

understandable pressure from taurahere groups for the Rūnanganui to step up and fund them to achieve their own purposes. The members of Ngāti Porou deserve to know what the Rūnanganui is doing to address these pressures. By far the best way for the Rūnanganui to do this is to be very clear about the future it is trying to create for Ngāti Porou<sup>3</sup>.

Allied to the need for a clear statement of long-term outcomes is the need for the Rūnanganui to have a clear set of governance policies. From what I understand, the Rūnanganui has no such policies. Governance policies serve a range of purposes, and it is beyond the scope of this report to describe all of these purposes. However, one of the purposes is to spell out an organisation's governance philosophy. In the case of the Rūnanganui, this philosophy might, for instance,—

- (a) make it clear that the Rūnanganui will govern on behalf of all Ngāti Porou;
- (b) commit the Rūnanganui to governing with a primary focus on achieving the long-term outcomes;
- (c) state that the Rūnanganui's philosophy is to empower, as far as possible, whānau and hapū to achieve for themselves, rather than to usurp their sovereignty (i.e. a philosophy of devolution or subsidiarity); and
- (d) express the Rūnanganui's intention to partner with other organisations which have the capacity and the resources to influence the achievement of the long-term outcomes, rather than trying to be all things to all people.

In my view, the effect of such a policy would be to take the heat out of a number of the issues that were raised during the consultation process.

(As an aside, the governance policies would also specify the Rūnanganui's approach to managing conflicts of interest, which, based on the feedback received during the consultation process, is a matter of concern to many members.)

Therefore, I make this initial and important recommendation before going on to consider the other matters arising from the consultation process:

---

<sup>3</sup> I acknowledge the work being done by Toitū Ngāti Porou on an outcomes measurement framework. I have not investigated the nature of this work, and I am making the assumption that it is targeted at the end of the process, not the beginning—in other words, once the Rūnanganui's long-term outcomes have been determined, and strategies, plans and programmes put in place to achieve them, the framework will be used to evaluate the organisation's success or otherwise in achieving them.

**Recommendation 1:**

**THAT the Rūnanganui takes the time to spell out, in clear and precise terms, exactly what outcomes it is trying to achieve for all Ngāti Porou—and, by implication, what it is not trying to achieve—together with the broad strategies it is using to achieve the outcomes;**

**THAT the strategies so described be used as the basis of a review of the structure and functions of the Rūnanganui; and that the strategies form the basis of the Rūnanganui's planning and reporting systems and processes; and**

**THAT the Rūnanganui drafts, consults on and adopts a comprehensive set of governance policies, including a policy setting out its governance philosophy.**

**F. Preliminary Comment**

Before delving into an analysis of the submissions generated by the consultation process, I should point out that there was not a single significant issue raised during the process on which all of the submitters were agreed, or on which there was anything approaching a consensus. With some of the issues, such as the representation model, there were clearly-diverging views amongst the members of Ngāti Porou. This absence of agreement or consensus makes it difficult to formulate recommendations from the process, and means that the elected representatives will need to exercise a great deal of wisdom in the decisions they make in response to this report.

**G. Analysis**

It is very difficult to determine the exact number of individuals who engaged in the consultation process. Some relevant statistics are as follows:

- 73 individuals completed and submitted the online questionnaire
- 40 individuals, whānau or groups e-mailed written submissions
- 17 individuals or whānau sent hard-copy submissions
- 15 individuals made kanohi-ki-te-kanohi submissions
- approximately 150 individuals attended the initial series of consultation hui

Many of those who made submissions in writing or by e-mail stated that they were responding on behalf of a whanau or rūpu. Other submissions were explicitly from hapū or taurahere groups, where the numbers of members were not disclosed. For this reason, the exact number of individuals whose voices are represented by the submissions is unknown. My best guess, though, is that it is around 300-400 individuals.

There are two important points to note about the feedback received from the consultation process. Firstly, the feedback was relatively light in a numerical sense. Given that the actual population of Ngāti Porou is variously estimated at between 70,000 and 90,000, the number of respondents represents only a small proportion of the iwi.

However, the second point—which is very important—is that the consultation process was just that: an attempt to consult with Ngāti Porou about the trust deed and the effectiveness of its related arrangements. It was not a survey or a referendum, and the resulting feedback is therefore not invalidated by the low response rate. A variety of interesting and stimulating perspectives were expressed, which have been used to shape the findings and recommendations in this report. The fact that the consultation process clearly did not capture the imagination of large numbers of Ngāti Porou does not invalidate the views of those who did respond.

Much of the raw feedback generated by the consultation process is attached to this report. The reason for this is so that interested readers can peruse the data and draw their own conclusions from it. Appendix 2 on page 34 contains a summary of the responses to the online questionnaire, Appendix 3 on page 36 contains a fuller description of the response to the online questionnaire, and Appendices 4, 4A and 5 beginning on page 70 contains the raw data from the remaining submissions.

The methodology used to analyse the submissions was primarily qualitative: as the independent advisor, I sifted through every single submission (including the responses to the online questionnaire) and identified the key issues raised by each submitter. I then grouped the issues into themes, which are described and discussed in the sections which follow.

In addition, some quantitative analysis was done on the responses to the online questionnaire, which is reflected in Appendices 2 and 3. The results of this analysis were also incorporated into the thematic analysis.

My presentation of the analysis begins in the following section with the results of the online questionnaire. These results are then woven into the thematic analysis of all of the submissions (including the results of the questionnaire) which is presented and discussed in the next section.

## **H. Questionnaire**

As described earlier in the report, an online questionnaire was one of the methods used to solicit feedback from the members of Ngāti Porou. The results of the questionnaire are set out in Appendices 2 and 3 on pages 34 and 36 below.

It is worth making the point again that the online questionnaire wasn't a scientific poll; rather, it was just one of the devices used for gathering feedback from Ngāti Porou.

Having said that, the results show some interesting and, in places, concerning results for the Rūnanganui.

Question 1 asked whether respondents were satisfied with the work and outcomes of the Group. While 30% of respondents were satisfied, 45% were not and 25% either didn't know or didn't indicate. Question 2 asked whether respondents believed that the Rūnanganui is helping move Ngāti Porou towards the kind of future they want for the iwi. While 25% of respondents believed this is the case, more than 50% took the opposite view and the remaining 25% either didn't know or didn't respond.

This is fairly grim news for the Rūnanganui. It suggests widespread dissatisfaction with how the organisation is performing—a view strongly reinforced by my analysis of the submissions and consistent with the opinion I expressed in Part E (Key Recommendation) earlier in this report (see page 9 above). As I see it, the Rūnanganui has a great deal of work to do to be clear about the outcomes it exists to achieve and to inform the iwi about the progress it is making toward these outcomes.

When asked if the current representation model still works for all Ngāti Porou, a little over 30% of respondents answered that it does, but almost 40% said that it doesn't and the remaining 30% either didn't know or didn't respond. This, too, is somewhat discouraging from the Rūnanganui's perspective, as it goes to the heart of the Rūnanganui's mandate and legitimacy. The main issue, of course, is the tension between noho kaenga and kei te whenua, as described on page 16 below. Although this result shows a fairly high level of dissatisfaction with the representation model, it does not, however, point to any particular solution (hence Recommendation 2 on page 17 below).

The current voting process fared slightly better, with about 50% of respondents agreeing that it does still work for all Ngāti Porou, although one could argue that a much higher number—say, 80% or more of respondents agreeing—would be preferable, given the importance of the voting process to members' confidence in the Rūnanganui.

## **I. Thematic Analysis**

The comments and recommendations in this section are drawn from an analysis of the written and oral submissions, combined with the results of the questionnaire described in the preceding section.

The themes which I have identified can be loosely grouped into two categories:

- (i) principal themes; and
- (ii) other issues.

My analysis reveals four principal themes:

- (1) the respective status of noho kaenga and kei te whenua;
- (2) the tension between empowerment of hapū and whānau on the one hand and centralisation on the other;
- (3) the cost and complexity of the Group's governance arrangements; and
- (4) the continued existence of Toitū Ngāti Porou.

I have categorised these four matters as principal themes because they attracted the most comment in the submissions, because they were associated (in my judgement) with the greatest strength of feeling on the part of the submitters, and because they are of fundamental significance to the Rūnanganui.

There are a further eight issues which I have categorised as being of lesser significance than the principal themes, but which are nevertheless material issues deserving of appropriate consideration by the Rūnanganui. These other issues relate to—

- (1) the clarity of Group arrangements;
- (2) the influence of non-Māori thinking;
- (3) Ngāti Porou Holding Company Ltd;
- (4) Ngāti Porou Hauora;
- (5) the Membership Committee;
- (6) the registration process;
- (7) leadership quality; and
- (8) rohenga tīpuna.

Following is my analysis of the themes and issues, beginning with the principal themes. The analysis is accompanied (where appropriate) by the recommendations I am making to the Rūnanganui in relation to each issue.

(Let me point out again that almost all of the raw data on which I drew to arrive at my findings and recommendations are included in this report—see Appendices 2 to 5 beginning on page 34 below—so that the reader can evaluate my findings and recommendations.)

## **(i) Principal Themes**

### **(1) *The respective status of noho kaenga and kei te whenua***

It is fair to say that there are deep differences within Ngāti Porou over the respective status of noho kaenga and kei te whenua. The differences are reflected in views about the Rūnanganui's representation model, about the impact of the noho kaenga status of candidates on the voting process, about the spread of benefits from the settlement flowing to the two groups, and about the requirement (where possible) for the chairperson to be noho kaenga.

The issues might be easy to resolve if there were a clear consensus one way or the other amongst the submitters. However, the opposite was the case: while many of the submitters argued passionately about the importance of preserving the noho kaenga arrangements for the future of Ngāti Porou, just as many argued strongly for the distinction to be removed and for all Ngāti Porou members to be treated equally.



In my view, it will require the wisdom of Solomon to solve this issue.

In determining my own view of this issue, I am assuming that Te Haeata consulted extensively on the issue during the pre-settlement phase. Given that was the case, my starting position is that I am loathe to contradict the outcomes of Te Haeata's work so soon after it was completed.

However, it is clear to me that feelings about this matter still run strongly within the iwi, and that further work needs to be done either to confirm the existing arrangements or to form a basis for change.

One of the most cogent submissions received during the consultation process was submission 262 (see page 70), which argues persuasively for changes to the structure of the Rūnanganui, to the representation model and to the financial distribution model. This submission was also the most widely-supported, attracting the support of something like half of the submitters. The submission would, in my view, constitute an appropriate alternative approach to resolving the matter to be put to the members of Ngāti Porou later in the review process.

Therefore, my recommendation in relation to this first theme is as follows:

**Recommendation 2:**

**THAT, during the second round of consultation in this trust deed review process, the Rūnanganui formulates alternative approaches to dealing with the issue of noho kaenga versus kei te whenua, including those contained in submission 262, and consults specifically on these approaches.**

Before leaving this theme, let me express the view that, if the Rūnanganui were to follow the advice in Part E (Key Recommendation) of this report and prepare a comprehensive statement of the outcomes it is seeking to achieve—including specific outcomes for both noho kaenga and kei te whenua—and if these outcomes were then to form the basis of the Rūnanganui's reporting to the iwi, much of the heat would be taken out of this issue. In my view, it is largely the Rūnanganui's failure to be clear about what it is aiming to achieve and for whom that fuels the discontent underlying this theme.

**(2) *The tension between empowerment of hapū and whānau on the one hand and centralisation on the other***

It is clear to me from the submissions I have read and the many conversations I have had with members of Ngāti Porou that the Rūnanganui's stance towards hapū is something that needs to be articulated and implemented.

Many of the members I spoke with are concerned that the Rūnanganui is inclined to trample on the traditional rights of hapū. For many of them, it is bad enough that the settlement assets have been returned to the Rūnanganui rather than to individual hapū; this apparent injury is compounded (in their minds) by the Rūnanganui's subsequent stance towards the hapū, which many experience as disempowering and patronising. There is a perception, expressed by a number of the submitters, that the Rūnanganui is committed to a philosophy of centralisation at the expense of hapū.

None of this, of course, may be true: however, the point is that the Rūnanganui needs to clearly articulate its position and follow this up with concrete actions, in pursuit of agreed outcomes, to demonstrate where it stands.

In this context, it might be appropriate to mention the principle of subsidiarity. Here's how Wikipedia defines this principle<sup>4</sup>:

**Subsidiarity** is an organizing **principle** that matters ought to be handled by the smallest, lowest or least centralized competent authority. Political decisions should be taken at a local level if possible, rather than by a central authority.

The European Union is an example of an organisation which applies the principle of subsidiarity. The EU will not make any decisions which its member nations are competent to make and will, as a matter of policy, always delegate such decisions to those nations.

The same principle might usefully be applied by the Rūnanganui.

An example of how this principle might operate is discussed below under Issue 5 (Membership Committee) on page 23 below. In brief, it would entail the Rūnanganui delegating to hapū and/or marae the responsibility of determining the outcomes of applications for membership of Ngāti Porou.

In relation to this second theme, my recommendation is as follows:

**Recommendation 3:**

**THAT the Rūnanganui drafts, consults on and adopts a governance policy setting out its philosophy towards Ngāti Porou hapū.**

**(3) *The cost and complexity of the Group's governance arrangements***

Many submitters expressed concern—and often anger—at the cost of the Rūnanganui's governance arrangements. In many cases, this feeling was expressed in the same breath as complaining about the apparent absence of significant outcomes achieved by the Rūnanganui since its inception. It also tended to be expressed alongside the view that a

<sup>4</sup> <https://www.google.co.nz/#q=what+is+the+principle+of+subsidiarity>, accessed on 5 June 2016

small number of privileged individuals and whānau are disproportionately benefitting from the Rūnanganui's largesse, and that conflicts of interest are not well managed within the Rūnanganui.

I share the view of those submitters who regard the Rūnanganui's governance costs as excessive, especially when juxtaposed against the Rūnanganui's failure (in my opinion) to carry out some of the basic responsibilities of governance, as described earlier in this report.

Quite a few submitters expressed the view that the number of elected representatives should be reduced. Although change in this area can only be effected through a change in the representation model, I think it is a matter the Rūnanganui should consult on in the second phase of the review process.

Some of the other concerns expressed by members—that conflicts of interest are poorly managed, that certain whānau enjoy privileges when it comes to jobs and other opportunities, that elected representatives are 'double-dipping' with the fees they are paid—are best dealt with through the Rūnanganui's governance policies, which should be prepared in consultation with the iwi, be publicly available on the Rūnanganui's website, and be measured and reported against regularly.

In relation to this theme, therefore, my recommendation is as follows:

**Recommendation 4:**

**THAT the Rūnanganui drafts, consults on and adopts a governance policy containing clear conflict-of-interest provisions in relation to elected representatives and their immediate whānau; and**

**THAT the Rūnanganui reviews its policies and practices relating to fees for all governance roles within the Group and presents the findings of this review to the next annual general meeting of the Rūnanganui.**

**(4) *The continued existence of Toitū Ngāti Porou***

This theme is related to Principal Theme 2 above.

A significant number of submitters argued that Toitū Ngāti Porou ("Toitū") should be disestablished and its functions devolved to hapū and marae. In my opinion, the groundswell of discontent is sufficient to warrant the Rūnanganui carrying out a review of Toitū's purpose and functions.

Such a review, of course, would need to reflect any policies adopted by the Rūnanganui pursuant to Recommendation 2 on page 17 above. There are obvious tensions between the Rūnanganui being heavily involved in cultural development, on the one hand, and a policy of encouraging hapū and marae to be strong in their own right, on the other. Many of the

submitters were of the view either that all of Toitū's cultural development functions should be subsumed into hapū activities and that there should be a strategy for strengthening and empowering hapū, or that Toitū's functions should be carried out by the parent Rūnanganui and Toitū itself disestablished.

[At this point, I acknowledge that the trust deed, at clause 9.1, says the Rūnanganui "...shall establish Subsidiaries to carry out Commercial Activities and Cultural Activities..." (emphasis added) so an amendment to the trust deed would be required to disestablish Toitū; see also clause 1.3 of Schedule 7.]

In relation to Principal Theme 4, my recommendation is as follows:

**Recommendation 5:**

**THAT the Rūnanganui carries out a review of the role and functions of Toitū Ngāti Porou, with a view to determining its continuing existence.**

At the risk of sounding like a stuck record, I would point out that if the Rūnanganui had in place both a clear statement of the long-term outcomes it is planning to achieve and a statement of the broad strategies it is using to achieve the outcomes, along with the governance policy called for by Recommendation 3, then this would probably not be an issue, as the need for Toitū (or not, as the case may be) would be much clearer.

**(ii) Other Issues**

The eight other issues emerging from the thematic analysis are described in this section of the report.

**Issue 1: *Clarity of Group arrangements***

A number of submitters expressed confusion about, or ignorance of, the structure of the Group and the nature and purpose of the entities within it. This included a lack of understanding about how the directors or trustees of each entity are appointed (and a suspicion that some kind of old boys' club operates in this respect), how each entity is funded, and the performance to date of the respective entities. Related to this, several submitters expressed dismay at the complexity of the information presented at the annual general meeting about the Group and its performance.

The Rūnanganui ought to be concerned about this feedback because of its implications for member engagement. If members find it difficult to understand the structure of the Group and to see at a glance how it is performing, then they are much more likely to disengage. It is certainly true that—as with most other iwi—the post-settlement arrangements are complex, and the trust deed is a daunting document for all but the most determined

readers. In my view, the Rūnanganui would do well to prepare and publish a simple, plain-language guide to the Rūnanganui and the Group (in much the same way as territorial local authorities are required by section 40 of the Local Government Act 2002 to prepare a governance statement) covering such matters as the rationale for the structure, the way each entity is funded, and the process for appointing directors/trustees to the governing body of each entity.

In relation to Issue 1, my recommendation is as follows:

**Recommendation 6:**

**THAT the Rūnanganui reviews the information available about the Group and ensures that a simple, plain-language guide to the Rūnanganui and the Group, covering (amongst other things) the structure of the Group and the purpose, funding and governance of each entity within the Group, is readily available to, and easily comprehensible by, the members of Ngāti Porou; and**

**THAT a review be carried out of the suitability of the information presented to the members at the annual general meeting.**

In relation to this issue, I should point out that my remit as independent advisor does not extend to carrying out a review of the Group structure from the perspective of taxation or corporate finance.

**Issue 2: *The influence of non-Māori thinking on the Rūnanganui***

A number of submitters commented on the fact that the structure and functions of the Rūnanganui (and the wider group) seem to reflect too much non-Māori thinking. I have a great deal of sympathy for this view, but no answers to the problem.

Some years ago, the New Zealand Law Commission wrote a report on the post-settlement landscape, in which it expressed the view that Māori are disadvantaged by having to use Western constructs to manage settlement assets—namely, trusts, partnerships, limited-liability companies and so on. The Commission recommended that a new class of organisation be created specifically to meet the needs of post-settlement Māori groups. From this recommendation came an initiative known as the Māori Entities Project, and from this initiative came a Bill, the Waka Umanga (Māori Corporations) Bill 2007<sup>5</sup>. The Bill proposed the creation of a new class of organisation, to be known as waka umanga. The Bill was given a first reading in the House of Representatives and was referred to the Māori Affairs Select Committee. Shortly after being reported back to the House from the Select

---

<sup>5</sup> One of the Rūnanganui's current elected representatives, Matanuku Mahuika, was one of the driving forces behind this project.

Committee, however, there was a change of government and the Bill languished on the table in the House for some time, eventually to disappear from the legislative agenda altogether.

As a consequence, Māori are still forced to use un-Māori-like entities for settlement purposes. This is undoubtedly regrettable, but there are very few alternatives—especially given the rigid requirements of the Office of Treaty Settlements in relation to post-settlement governance entities—and Māori are generally left to suffer in silence.

I therefore have no recommendation to make in relation to Issue 2.

### Issue 3: *Ngāti Porou Holding Company Ltd*

Submitters generally expressed contentment with the way Ngāti Porou Holding Company Ltd (“HoldCo”) gets on with the business of stewarding Ngāti Porou’s investments and generating financial returns. However, a number of submitters expressed a desire for HoldCo’s activities to be more transparent, and several suggested that it be directed to invest more prominently in local economic development.

In my view, it would be of benefit if HoldCo were to spell out its investment philosophy, to describe its investment activities in plain language and to disseminate this information widely amongst the iwi.

In relation to Issue 3, my recommendation is as follows:

#### **Recommendation 7:**

**THAT Ngāti Porou Holding Company Ltd be directed to prepare a description of both its investment philosophy and its investment activities in plain-language format, and that this information be disseminated widely amongst Ngāti Porou.**

### Issue 4: *Ngāti Porou Hauora*

A significant number of submitters mentioned Ngāti Porou Hauora in their submissions. Two themes were prevalent: the importance of maintaining health services on the Coast, and concerns about the Hauora’s ongoing viability.

Whilst almost all submitters who touched on the subject were keen to see health services on the Coast maintained at at least their current levels, a number thought that new and different service delivery models would need to be developed if services were to continue sustainably. Several submitters expressed the view that the Rūnanganui should direct more funding to the Hauora, whilst others argued that it needs to stand on its own and be self-sustaining.

Referring back to the comments I made in Part E (Key Recommendation) on page 9 of this report, I would reiterate the point that this issue (like many others) would largely be resolved if the Rūnanganui were to spell out, in concrete and specific terms, what outcomes it intends to achieve for Ngāti Porou and what broad strategies it will employ to achieve them. The Rūnanganui's stance towards the Hauora is clearly a very important strategy, but it would be helpful for the iwi to know precisely what outcomes the Rūnanganui is aiming to achieve in the health domain, what role the Hauora is intended to play in achieving these outcomes, what alternative strategies the Rūnanganui has considered for achieving the outcomes, and how and at what cost the Hauora will continue to play a role (if it is to be retained).

In relation to Issue 4, then, my recommendation (in addition to Recommendation 1) is as follows:

**Recommendation 8:**

**THAT the Rūnanganui clarifies (a) the outcomes it is aiming to achieve in the health domain; (b) the role the Hauora is intended to play in achieving these outcomes; (c) the alternative strategies it has considered for achieving the outcomes; and (d) how and at what cost the Hauora will continue to play a role in achieving the outcomes.**

Issue 5: ***Membership Committee***

This issue is related to Principal Theme 2 on page 17 above, and is probably best dealt with as part of Recommendation 3.

A number of submitters would like to see the Membership Committee disestablished and its functions devolved to marae, hapū and their associated kaumātua. Some expressed concern that the composition of, and appointments to, the Committee were not well understood, and that it merely comprises another layer of bureaucracy that could be done away with.

In relation to this, my recommendation is as follows:

**Recommendation 9:**

**THAT, in the process of implementing Recommendation 3, the Rūnanganui re-evaluates the role and function of, and the need for, the Membership Committee.**

Issue 6: **Registration process**

This is not a major issue, but it is worth noting that several submitters commented unfavourably on the requirements of the registration process and asked that it be streamlined and made as user-friendly as possible.

In relation to Issue 6, then, my recommendation is as follows:

**Recommendation 10:**

**THAT the Rūnanganui reviews the registration process with a view to making it as streamlined and as user-friendly as possible.**

Issue 7: **Leadership quality**

This issue is a little more difficult to address in practical ways, but it was mentioned by quite a few submitters and therefore needs to be included.

The submitters expressed the view that the Rūnanganui suffers from a leadership deficit. This criticism is related in part to the Rūnanganui's failure to identify and achieve many or even any concrete outcomes since its inception, and in part to the perceived limits on the talent pool from which leaders are able to be chosen because, the submitters argue, of the requirement for so many elected representatives to be drawn from the relatively small number of noho kaenga.

As an external advisor, it is hard to know how to advise the Rūnanganui in relation to this issue, other than to return again to Recommendation 1 and to urge the Rūnanganui to be seen to be giving leadership to the process of shaping the future of Ngāti Porou in specific, practical ways. As long as the Rūnanganui fails to undertake this work, it will likely be seen to be failing in the area of leadership.

I acknowledge that, at least in my experience, there is often nostalgia within tribal groups for the leadership of bygone generations; the view is often expressed that the quality of leadership was better 'back then' and that all of the good leaders have passed on. The reality, of course, is that each generation produces its own leaders. The challenge for this generation's leaders, as I have said several times, is to take a proactive stance in the leadership of the Rūnanganui by driving the process of shaping, and then delivering, an agreed future for the iwi.

I have no additional recommendations to make in relation to this issue, other than to encourage the Rūnanganui to implement Recommendation 1.



#### **Issue 8: *Rohenga Tīpuna***

A number of submitters expressed frustration at the way the rohenga tīpuna system operates. Some are annoyed at having to nominate just one rohenga, a requirement which they believe cuts across the richness of their Ngāti Porou whakapapa. Others are concerned by what was described to me as ‘rohenga-jumping’, which I understood to be the action of a member of Ngāti Porou changing his or her nominated rohenga to a different rohenga once the identities of candidates for an election had become known (although my reading of the trust deed suggests that this is not possible). In addition, a certain amount of frustration with the rohenga system was expressed, including the number of rohenga and the inability for members to vote on an at-large basis, with perceived limitations (as described above) on the calibre of candidates as a result.

These concerns tie in with the comments in Part H (Questionnaire) of this report, which describe the results of the online questionnaire. These results show that there is a significant amount of discontent amongst Ngāti Porou with the current representation model, with only 30% of Ngāti Porou expressing the view that it continues to meet the needs of the iwi (although satisfaction with the voting system itself, at around 50%, is somewhat higher).

The solution to this issue really lies in the implementation of Recommendation 2, which urges the Rūnanganui to examine afresh the respective roles of noho kaenga and kei te whenua in Ngāti Porou’s post-settlement arrangements. A robust and thorough implementation of this recommendation should, in my view, satisfy the concerns associated with rohenga tīpuna.

I therefore have no additional recommendations to make in relation to Issue 8.

In closing this section of the report on the key themes to emerge from the consultation process and my consequent recommendations, I note that a number of submitters presented lists of the services and functions they believe the Rūnanganui should deliver or engage in. For the most part, I have chosen not to include these lists in the report (although many of the suggestions can be found in the raw feedback in Appendices 2 to 5). If Recommendation 1 is adopted, then the Rūnanganui will, of necessity, carry out a review of its services and functions at some point in the foreseeable future, and interested parties will no doubt be able to influence the Rūnanganui’s portfolio of services and functions at that point.

#### **J. Advisor’s Observations & Recommendations**

As noted at the beginning of this report, one of the reasons I was appointed as independent advisor is because I have done similar reviews for other iwi in the past. I am also a trustee of a post-settlement entity. This experience enables me to compare the Rūnanganui’s situation with that of other iwi and to make recommendations based on learnings from those iwi.

I therefore make the following observations and recommendations.

(i) *Group Arrangements*

Although the Rūnanganui in particular and the Group in general may seem complex and intimidating to many members of Ngāti Porou, the arrangements they comprise are quite typical of those found in post-settlement scenarios: a parent governance entity (in this case, the Rūnanganui) with two principal subsidiaries, one focused on commercial activities and the other focused (broadly) on tribal development. This is because iwi are required (the Crown might dispute the use of that word) to use templates provided to them by the Office of Treaty Settlements when setting up post-settlement structures. Thus, the trust deed of one iwi governing body tends to look very much like the trust deed of another.

This being the case, and given that these typical arrangements work reasonably well for most iwi, there is no reason why the same broad arrangements ought not to work for Ngāti Porou as well.

(ii) *Trust Deed*

As is often the case with documents of this nature, the language of the trust deed is complex, somewhat old-fashioned and difficult to follow in places. The document itself is highly prescriptive, with very detailed provisions around such things as electoral processes and membership registration processes, to the point where it appears the original drafter of the document was intent on fettering the Rūnanganui's discretion in a wide range of areas. In my view, the document is far more extensive than it needs to be, one corollary of which is that it requires much more time and effort to comply with than need be the case. My preference is to see the document rewritten and simplified at some stage (in a similar scenario, I was able to reduce the size of the trust deed of another iwi from 84 pages to 25), but this is not a high priority for the Rūnanganui at this stage. If and when this work is done, there are a number of minor modifications to the wording of the deed which were suggested by submitters that could be incorporated into the first draft of any revised deed, including the removal of certain now-redundant provisions in the deed.

(iii) *Obligation to Engage*

There is little positive obligation on the Rūnanganui at present to engage with its most important stakeholder group, the members of Ngāti Porou, other than for mainly compliance or procedural reasons (the only obligation I can find is in clause 6.5 of Schedule 1). The Rūnanganui has no explicit obligation to foster the participation of the membership of Ngāti Porou in the affairs of the Rūnanganui, nor to increase their understanding of how the Rūnanganui works, nor to provide them with information that would enhance their understanding and engagement.

Here is an example of a clause found in the trust deed of another iwi which the Rūnanganui might consider including in its own trust deed:

## **PARTICIPATION BY NGĀTI POROU**

### **Policy on participation**

- (a) The Rūnanganui must, at all times, have a policy setting out—
  - (i) the Rūnanganui's general approach to fostering the participation of Ngāti Porou in the affairs of the Group and, in particular, the strategic planning and decision-making processes of the Rūnanganui; and
  - (ii) any specific strategies or plans of the Rūnanganui to foster such participation.
- (b) A policy adopted under clause (a) must ensure that Ngāti Porou—
  - (i) have reasonable access to good information about the affairs of the Rūnanganui, the Rūnanganui's planning processes and key decisions to be made by the Rūnanganui;
  - (ii) are encouraged, and are given reasonable opportunity, to present their views about the affairs of the Rūnanganui, the Rūnanganui's planning processes and key decisions to be made by the Rūnanganui; and
  - (iii) are informed about decisions made by the Rūnanganui in relation to the affairs of the Rūnanganui, together with the reasons for those decisions.

### **Provision of information**

- (a) The information provided to Ngāti Porou under this clause must include, within a reasonable period of the information becoming available,—
  - (i) every long-term plan adopted by the Rūnanganui; and
  - (ii) every annual plan prepared by the Rūnanganui; and
  - (iii) the dates, times and places of every meeting of the elected representatives (and, where appropriate, every schedule of meetings of the elected representatives); and
  - (iv) the minutes of every meeting of the elected representatives; and
  - (v) every annual report prepared by the Rūnanganui.
- (b) Nothing in this deed requires the Rūnanganui to disclose any information which, in the opinion of the Rūnanganui, is commercially sensitive or would breach the privacy of a natural person.

I would encourage the Rūnanganui to include a more positive, intentional requirement in its trust deed in relation to iwi engagement. To that end, I make the following recommendation:

#### **Recommendation 11:**

**THAT the Rūnanganui considers including the requirement for a policy on participation in its trust deed.**

(iv) *Renewal of Review Requirement*

The requirement in clause 10 of the existing trust deed (see page 8 above) which triggered the present review is a one-off requirement. However, a number of submitters have suggested that an ongoing requirement for a periodic review (say, not less than every five years) be included in the deed. I support this recommendation<sup>6</sup>.

**Recommendation 12:**

**THAT the present non-recurring requirement in clause 10 of the trust deed be amended to require periodic reviews of the Rūnanganui at not less than five-yearly intervals.**

**K. Additional Matters**

Submissions to the review process included several that raised specific issues which, in my view, are best dealt with outside the review process itself. These are:

- **submission 263**, where the submitter wishes to be heard by the Rūnanganui before any final decisions from the review process are made;
- **submission 276**, from the governing body of Toitū Ngāti Porou, which envisages a separate engagement process between that body and the Rūnanganui to address the issues in the submission;
- **submission 278**, which asks that TeAohou Marae be included in the ninth schedule to the trust deed of the Rūnanganui;
- **submission 280**, which asks that the Rūnanganui take no further action in relation to the application it lodged under the Marine & Coastal Area (Takutai Moana) Act 2011 on 31 March 2017 until hapū have been meaningfully consulted and have consented to the process;
- **submission 285**, which asks that certain issues which, they believe, remain outstanding in the post-settlement environment be addressed, preferably through a formal process of engagement with the Rūnanganui with appropriate terms of reference;
- **submission 288**, which raises specific issues in relation to the management of the Nuhiti Reserve and asks that these be addressed by the Rūnanganui; and

---

<sup>6</sup> Clause 23 of the deed does, however, permit any adult member of Ngāti Porou to propose a change to the deed at any time, and requires the Rūnanganui to give consideration to any such proposal.

- **submission 302**, which expresses the view that certain funds were wrongly appropriated by the Rūnanganui from their rightful owner, Uepohatu, and asks for redress.

I will discuss each of these submissions separately with the Rūnanganui and will seek direction as to how to respond to each.

## **Conclusion**

From my perspective as an independent advisor to the Rūnanganui, the review process has succeeded thus far in surfacing a number of important themes and issues for the Rūnanganui's consideration. It is fair to say that the process has also unearthed a reasonable amount of discontent amongst Ngāti Porou with the performance of the Rūnanganui and with other aspects of the iwi's post-settlement arrangements, with the caveat that only a relatively small number of members of Ngāti Porou actually participated in the process.

The next and most critical step in the review process is for the Rūnanganui to decide which of the themes and issues it will consider further and which, if any, of the recommendations it will adopt and promote to Ngāti Porou in the next part of the process.

My view, of course, is that the Rūnanganui should accept all of the recommendations in the report, and I will be arguing strongly to this end. The Rūnanganui, though, is a sovereign body when it comes to the affairs of Ngāti Porou and is entitled to make whatever decisions it chooses in this respect.

My greatest hope is that the Rūnanganui will act on Recommendation 1. I strongly believe that there is some fundamental governance work yet to be done by the Rūnanganui, as implied by this recommendation. I also believe that, if this work is done in a robust and inclusive way, it will lead to the resolution of many of the issues discussed in this report.

The Rūnanganui's trust deed includes this statement (see page 6 of the deed):

Ngati Porou are entitled to effective governance that incorporates tikanga Ngati Porou and delivers sustainable benefits to Ngati Porou, now and in the future.

I couldn't agree more with this statement. As I have argued, I think Ngāti Porou are entitled to know what those sustainable benefits are. I think they have the right to participate in the process of identifying, debating, deciding on and prioritising those benefits. I think they have the right to be involved in the creation of a shared view of their collective future as an iwi.

The late Sir Paul Callaghan was well-known for advocating this tag line for New Zealand: "The place where talent wants to live." What will be the tag line for Ngāti Porou? What vision for the future will the Rūnanganui create? What outcomes will it strive to achieve?

Five years have passed since Ngāti Porou settled with the Crown under the Treaty of Waitangi. Some good progress has been made in building an infrastructure to nurture and grow the settlement. Now is the time for the Rūnanganui to shift into a higher gear, to lift the quality of its governance to the next level, to engage the hearts and minds of the iwi in designing the future, and to firmly grasp the opportunities that lie ahead.

---

## Appendix 1: Sample long-term outcomes

This report argues that one of the most important tasks of the governing body of any organisation is to spell out, in concrete and specific terms, the difference the organisation exists to make. Following are two sample sets of long-term outcomes which illustrate what this should look like:

### (a) An iwi:

These are the strategic outcomes of Ngāti Mea<sup>7</sup>:

1. Te Rūnanga o Ngāti Mea Iwi Trust (“TRONMIT”) exists for this purpose: ***kia tū tonu te iwi o Ngāti Mea.***

#### Te Whaka-a-āriki

2a: The authoritative voice of Ngāti Mea is heard and respected.

2a(i) The nature of traditional authority within Ngāti Mea is clear.

2a(ii) The different levels of authority within Ngāti Mea (especially in relation to the difference between political authority and operational authority) are clear and respected.

#### Te Ao Tūroa

2b: The whenua and moana of Ngāti Mea are protected.

2b(i) The relationship of hapū to whenua and moana is respected and supported.

2b(ii) Hapū have the tools and resources to be actively involved in protecting whenua and moana.

2b(iii) Iconic Ngāti Mea taonga are protected.

#### To Tātou Ngāti Meatanga

2c: The marae of Ngāti Mea are strong and functional.

2c(i) Marae assets are in good condition.

2c(ii) Marae governance is strong.

2c(iii) The tikanga and kawa of marae are strong.

2d: The hapū of Ngāti Mea are strong.

2d(i) The identity and membership of hapū are clear.

2d(ii) Hapū governance is strong.

2d(iii) The authoritative voices of hapū are heard and respected by TRONMIT.

---

<sup>7</sup> Although Ngāti Mea is a fictitious iwi, the actual iwi on which this example is based was a pre-settlement iwi at the time the statement was developed.

2e: The language and culture of Ngāti Mea are preserved, expressed and celebrated.

2e(i) By 2015, 50% of Ngāti Mea households use te reo Māori regularly.

2e(ii) All Ngāti Mea tamariki have the opportunity to attend school up to and including Year 13 in a Māori immersion environment.

### **Oranga-a-whānau**

2f: The wellbeing of Ngāti Mea is maximised.

2f(i) Kaumātua and kuia are cherished and supported.

2f(i)(a) Kaumātua and kuia are able to access home-based care for most common conditions.

2f(ii) Drug and alcohol abuse amongst at-risk groups of Ngāti Mea declines.

2f(iii) The role of whānau is supported.

2f(iii)(a) At-risk whānau and tamariki are identified and supported.

2f(iii)(a) Whānau have the skills to use their finances wisely.

2f(iv) The sexual health of Ngāti Mea tamariki improves.

### **Mātauranga**

2g: Ngāti Mea tamariki discover and develop their learning potential.

2g(i) The performance of Ngāti Mea tamariki against key educational performance indicators steadily improves.

---

### **(b) A hauora:**

These are the strategic outcomes of Te Waka Whaiora o Ngāti Mea:

**1.0 Te Waka Whaiora o Ngāti Mea exists so that members of Ngāti Mea with mental health challenges, substance abuse problems and developmental disabilities function at their highest potential in an accepting whānau, hapū and iwi context, to an extent that justifies the expenditure of available funds.**

2.A. The highest priority, where the total need must be met, is that tāngata whaiora in life-disrupting crises resume functioning at their pre-crisis equilibrium.

2.A.1. Tāngata whaiora learn methods of coping with the challenges that cause crises.

2.A.1.a. Tāngata whaiora learn to manage their addictions.



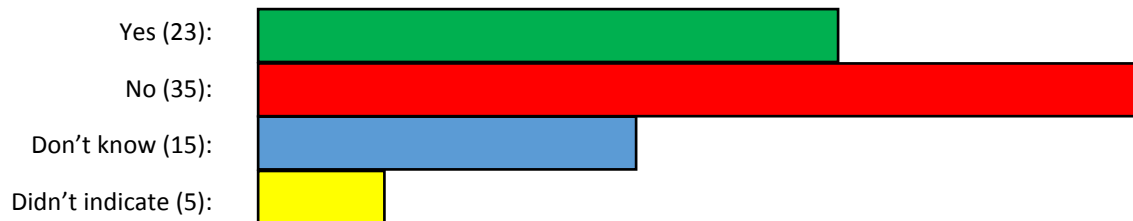
- 2.A.1.b. Tāngata whaiora are aware of the consequences of inappropriate use of prescription medication.
- 2.A.2. Whānau affected by crises are able to function and make decisions in their collective interests as well as in the interests of tāngata whaiora.
- 2.B. Sharing the second priority, chronically-affected tāngata whaiora learn what they need to know to cope with their condition and lead lives that are active and fulfilling.
  - 2.B.1. Skills in activities of daily living and social skills allow tāngata whaiora to participate to the level of their ability.
    - 2.B.1.a. Tāngata whaiora have jobs or an alternative way of productively using their time.
  - 2.B.2. Whānau are able to discern the needs of their members for support.
- 2.C. Sharing the second priority, tāngata whaiora experiencing transitional mental health issues gain the understanding and skill they need to resolve problems and maintain functioning.
  - 2.C.1. Tāngata whaiora learn to solve interpersonal problems without violence.
  - 2.C.2. Mātua and tīpuna learn to raise and discipline their tamariki and mokopuna constructively.
- 2.D. The third priority is that Ngāti Mea are understanding of the problems associated with substance abuse, developmental disabilities and disruptions to mental health.
  - 2.D.1. Tāngata whaiora with mental health challenges or developmental disabilities are welcomed on the marae and at schools, churches, sports clubs and other places where Ngāti Mea gather.

*[NB: note how example (b) takes the process one step further than example (a) by attaching a priority to each of the outcomes—an excellent practice for any governing body to adopt.]*

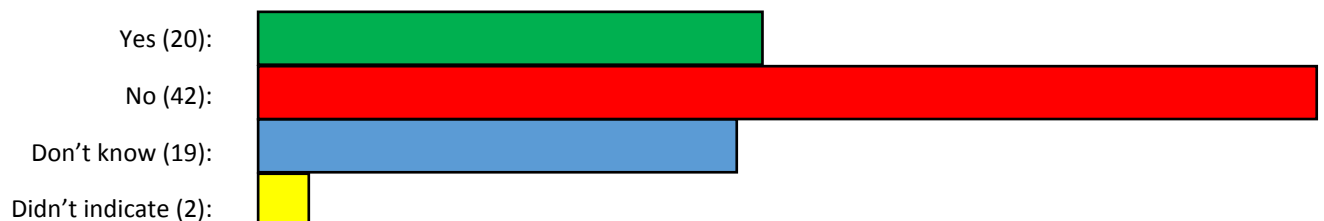
## Appendix 2: Responses to questionnaire (summary)

The consultation process for the trust deed review included an online questionnaire which covered various aspects of the Rūnanganui's activities. A total of 73 online responses were received. The same questions were included in a hard-copy form which some submitters completed and returned, and some other submitters chose to answer one or more of the questions in their freehand submissions. (For this reason, the total of responses is not the same for each question.)

### 1. Are you satisfied with the work and outcomes of the TRONPnui and its subsidiaries, Toitū Ngāti Porou and Ngāti Porou Holding Company?



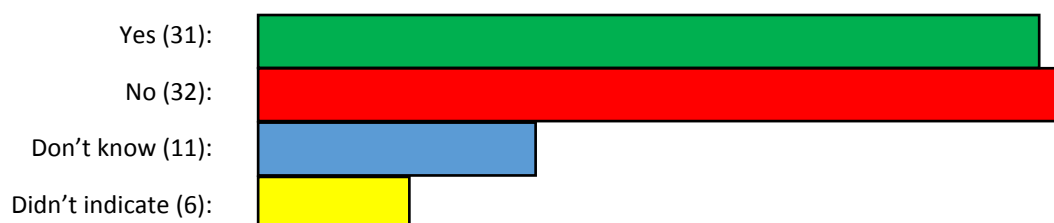
### 2. Is TRONPnui helping move us towards the kind of future you want for all Ngāti Porou?



### 3. Does the current structure (a Trust with subsidiaries) still work well for us?



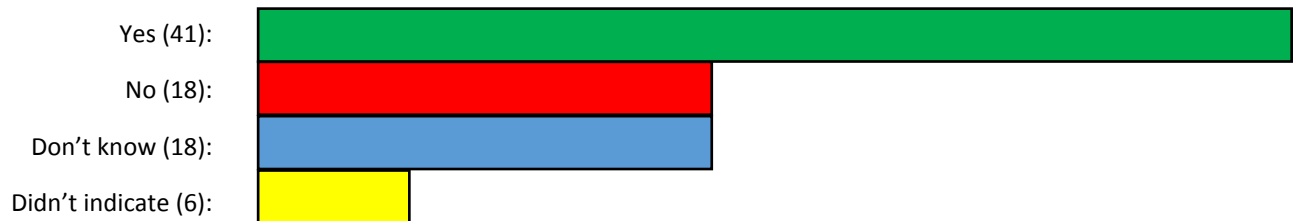
### 4a. Is the current trust deed accountability [as described in the questionnaire] adequate?



**4b. Does the current representation model still work for all Ngāti Porou?**

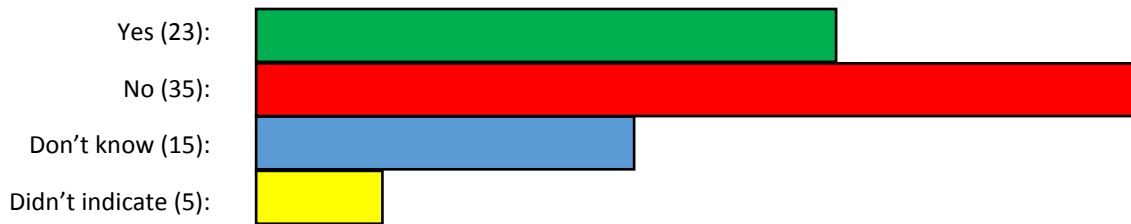


**4c. Does the current voting process still work for all Ngāti Porou?**



### Appendix 3: Responses to questionnaire (with comments)

#### 1. Are you satisfied with the work and outcomes of the TRONPnui and its subsidiaries, Toitū Ngāti Porou and Ngāti Porou Holding Company?



#### Yes – comments:

- as long as all our ancestral lands are looked after for our future generations and we have rights to visit our maunga
- each entity has a clear purpose and objectives that support one another; NPHC is achieving steady returns for us
- each entity has tried to comply with its respective trust deed and constitution, and to achieve its strategic objectives, but there's always room for improvement
- funding needs to be provided equitably to enable TRONPnui and Toitū to achieve their objectives – things are too dependent on the annual distribution from HoldCo
- I am informed every step of the way
- I can see that TRONPnui is trying hard to provide opportunities for all of us, and I appreciate that it is building its profile through various media
- I would like to see a policy of empowering and supporting hapū
- I'm satisfied with the level of income being generated by the subsidiaries, but I can't see the aspirations of Ngāti Porou whānau and hapū truly reflected in what's been achieved so far
- it's been a learning period; there's lots of room for improvement – and we need to make significant improvement
- key strategies have been established for the Group; interest income from the settlement will soon reach viability
- our biggest asset is those who keep the home fires burning – but we're struggling in that area; there are fewer and fewer people to do it, and they need financial assistance
- pre-settlement, it was envisaged that Toitū would have its own funding, but now it has delegated obligations without commensurate security of funding – which results in too much uncertainty and too little ability to invest in our cultural development
- social and cultural benefits like Pā Wars and the Ngata lectures are iconic for us; innovations like East Coast Ngāti Porou Rugby and Radio Ngāti Porou need to continue
- the corporate model is working relatively well for us; the financial investments are doing moderately well
- the main problem is lack of communication about what each entity is achieving for our benefit
- Toitū has only just hit its straps, and has to be commended (although there is a feeling that it is invisible)
- Toitū has the potential to create a viable framework to engage us with our cultural heritage
- TRONPnui needs to be financed more effectively

- TRONPnui should have kept its own assets so that it could invest in its own agenda and not be limited by HoldCo – I still think it needs an independent source of its own revenue
- we need more investment in economic development, so we don't have to leave the Coast; also more education
- we shouldn't use our settlement to prop up government policies that fail our people
- while perhaps not the flashiest iwi investment team in the country, I believe they're doing the best they can with what they've got

**No – comments:**

- administration costs are too high, information sharing isn't good enough
- can't see any money being spent on the Coast
- concerned about the disappearance of those who can sit on the paepae – where is TRONPnui's support for this kaupapa? Where is our own wānanga for this knowledge?
- everything seems geared either towards business or te reo – there are other things that should be a priority, like supporting Ngāti Porou who are in everyday hardship, with things like education
- haven't seen any improvement in health, education or housing; we're also not addressing alcohol and drugs
- HoldCo is generating a dividend, but this is being squandered by the parent company and Toitū – this needs to stop immediately – get rid of Toitū and distribute the dividend
- HoldCo is great at doing its job, but the returns are being whittled away by the parent entity and through government contracts which don't pay their way; the annual \$3 million distribution is mostly being wasted – especially as it belongs to the people
- HoldCo needs to focus on creating jobs for our whānau – maybe they should invest in smaller, Ngāti Porou enterprises
- I am not satisfied, due to this \$11m deficit announced at the hui-a-tau; HoldCo hasn't been held accountable for this, and they still have their jobs; I'm also very unhappy with the Hauora being \$4-5 million in debt
- I don't know what they've achieved
- I think the trustees should feed back to their rohenga monthly
- I'm concerned about the lack of attention to family violence
- I'm definitely not satisfied – we could have achieved a lot more than we have; it has cost a lot of money to administer, with very little return or benefit to Ngāti Porou (apart from marae grants)
- in my opinion, HoldCo isn't performing and this affects the profit share to the people
- it's been a steep learning curve; trustees have done their best, but there's been too much overspending – governance costs are exorbitant, the Board is too large
- it's too top-heavy, with husband and wife both in top roles [Note: *this is no longer the case*]
- lots of us need help with housing; I've approached the Rūnanganui many times and had no help or feedback; when are our leaders going to start thinking about helping those in need of homes?
- need to address the serious issue of conflicts of interest – raises serious questions amongst us
- need to be more strategic – they've walked away from some awesome kaupapa – not sure if this is a capacity issue or a vision issue; some close-minded people in there – they can't see the kaupapa in front of them

- our future growth and well-being is at risk; 87% of us live outside the rohe, but 99.9% of resources are spent within it – so the vast majority of Ngāti Porou are completely ignored; this has to change
- still too much homelessness and drug and alcohol abuse
- stop the thousands of pointless meetings and paying yourselves heaps of money – be sharp, be servants
- structure isn't working for us – gap between the haves and have-nots is increasing
- the AGM process is intimidating to the point where people at the meetings are put off and won't ask questions
- the goals don't support empowering us as a people – I'm not clear what is happening to directly benefit us as a people; we need to work together meaningfully
- the Rūnanganui has become a colossal bureaucracy, out of touch; it's hampered by sub-standard management and poor planning; it's characterised by poor decisions, crisis management and overspending; the organisation structure doesn't promote iwi engagement; it's lost sight of the founding principle: "to unite the people"
- the Rūnanganui needs to be clear about nepotism and conflicts – otherwise it looks like 'theft as a servant'; things need to be independently investigated
- the Rūnanganui needs to come back to Ruatoria
- the Rūnanganui only works in the interests of those who reside within the tribal area, not of all Ngāti Porou
- the waka sitting in the paddock needs to get onto the water
- there are too many perceived conflicts of interest – husband and wife chairing entities [*Note: this is no longer the case*], and Rūnanganui members sitting on other boards; one million dollars was wasted on board fees for little return
- there hasn't been enough discussion with the iwi to achieve shared understandings and expectations
- there's a lack of adequate capability and capacity in the shared finance department to adequately service the subsidiaries
- there's no confirmed strategic plan or operational plans, and so nothing for the organisation to be held accountable for – it baffles me that this isn't a priority for the Rūnanganui; we pay these people lots of money and they can't even get the simple and fundamental things right
- these days, we have no obvious influence at a national political level; our current leadership isn't politically astute, and neither are they seen to be unbiased or neutral
- Toitū directors were appointed with no clear criteria; seems to be more about creating layers and expense than achieving outcomes
- Toitū has achieved very little and costs a lot of money to administer; everything it does could be given back to the Rūnanganui, to gain efficiency; I think it should be removed completely
- Toitū is just an unnecessary layer of bureaucracy and should be removed – give their responsibilities back to the elected representatives, who know what's best for their communities
- Toitū seems to be serving its purpose well, but it's hard to see how HoldCo is benefitting anyone on the ground – we need to see direct, practical benefits
- Toitū serves no purpose other than to make fat cats fatter
- too many layers of bureaucracy – can't see a difference being made at the grassroots
- too much nepotism in the Rūnanganui; some staff are dissatisfied with the workplace and looking for other work

- TRONP doesn't always represent the interests of Ngāti Porou who live away from home
- TRONPnui appear to be a select few – don't see how what they do benefits the people or fits with the people's vision
- TRONPnui is spending our pūtea on the wrong things
- TRONPnui isn't achieving – it's missing the mark; we have mimicked Western structures, with the result that too many of our people feel disconnected
- we did a better job 30 years ago than we're doing today; far too much resource is being spent on directors/staff; there isn't enough accountability; need better models for delivery and clear outcomes, so that we can make meaningful change
- we don't hear enough from our representatives – they need to be seen in the rohe more often
- we have had no feedback at either marae hui or hapū hui – information isn't getting through to the whānau
- we have no education strategy, no education grants, no sports or cultural direction and a language strategy that gives no practical direction
- we need innovative and radical thinking in the Ngāti Porou Hauora space – its future is grim; we need the service, but we need to be bold and try radical solutions
- we need to provide more practical support right through the age groups; we also need to give grants for things like solar and wind power, composting toilets and so on; we need to encourage hapū to share resources like tractors, and set up a barter economy
- we still have homelessness, housing problems, poverty, unemployment and drug and alcohol abuse
- we think our community has low morale and is desperately crying for help – the crime rate, the drug abuse, abuse of all kinds, youth suicide, housing, unemployment, education, career opportunities are all issues we need to address, and we're not sure how TRONP is helping in this regard
- what we are doing has been defined by the Crown's laws, processes and timeframes

**Don't know - comments:**

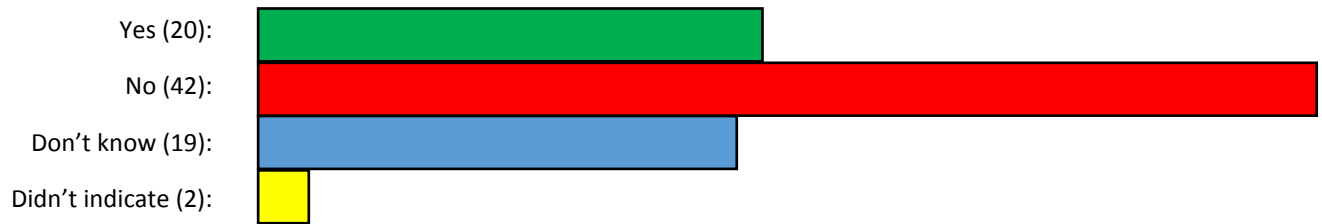
- my experience is frustrating and worrying – have submitted proposals to TRONPnui in my area of expertise, but have received no acknowledgement of any kind
- I'm trying to create opportunities to come home, but the ideas aren't being considered
- there's no communication and lots of kōrero without substance to it
- I'm out of the loop
- would like TRONPnui to be more data-driven and "green" in its investment decisions
- would like to see a focus on Ngāti Porou "heritage entrepreneurship" to stimulate opportunities
- it's not clear what outcomes they have reached that have directly uplifted hapū and/or marae
- I'd like to see cultural development being determined from within hapū – Toitū gets in the way of this
- I'd like to see us engaging experts to lead whānau and hapū self-determination
- there's a conflict with the chairperson of Toitū and the chairperson of TRONPnui – I don't have confidence in this type of leadership [Note: this is no longer the case]
- I haven't been informed of what's going on
- I've been living away for a long time and I'm not sure what improvements TRONP has put in place
- we've had no feedback from anyone

**Didn't indicate - comments:**

- keep the Hauora open; give them enough resources; rent out surplus buildings to keep revenue coming in for the hospital; revive the laundry or lease it out
- keep supporting sports groups
- make the gym on Tyndall Road accessible to all
- set up a tourism business that is beneficial to all of us on the Coast – utilise marae
- don't lease flash cars, or buy the latest phones, or host extravagant dinners, or waste money on too much office space
- need to invest a greater portion of the settlement funds in higher-risk, higher-performing investments, especially within the rohe
- need to devolve funding and resources to hapū and marae for more marae- and hapū-led development (social needs, reo, tikanga, mātauranga)
- empower and support whānau, hapū and marae
- having subsidiaries was appropriate at the time of settlement, but control should now be elevated to the Rūnanganui trustees
- the foundations look good, but we don't seem to have progressed any further than farming, fishing and the foreshore



## 2. Is TRONPnui helping move us towards the kind of future you want for all Ngāti Porou?



### Yes – comments:

- as long as all Ngāti Porou descendants benefit, not just the children of those who are members of TRONPnui
- change takes time, and the trustees are moving carefully and strategically
- cultivating leadership here at home is essential – those who live and work in the rohe; get this right and advantages will follow; those who have left are effectively expats who don't pay the full price of Ngāti Porou citizenship
- hopefully, a lot more will come in the next five years – especially education and business grants
- I appreciate the work being done for us, and would like more extensive support for the Hauora
- I want our home rohe to be strong enough to ensure that there is an authentic Nati voice in the next generation, but it isn't being resourced well enough to deal with the issues of poverty and distance
- it's still a work in progress, and seems to be taking longer to achieve results that satisfy a majority
- needs more focus on the rural East Coast where there's huge deprivation and many issues
- the reo strategy wānanga that has begun is an important initiative for Ngāti Porou
- there's a contrasting picture of economic struggle – a high percentage of whānau are in poverty; we need investment in social and economic initiatives that reflect our values
- there's a perception that TRONPnui is only interested in supporting noho kaenga, which has fuelled resentment
- TRONP needs to focus on re-empowerment initiatives, supporting local people through proactive local business investment, community development, partnerships with schools, social enterprise and so on – it's much more than just being involved in the politics of our sovereignty
- TRONPnui has an ambitious development agenda for Ngāti Porou, as expressed in its strategic plan; however, its ability to progress this agenda is limited by funding
- very slow, but moving in the right direction
- we need to empower whānau!
- would be good to see hui taiohi in the future for our younger members from all around the world (preferably subsidised), so they can connect with their ancestral whenua

### No – comments:

- community groups and trusts are doing more than the Rūnanganui, with their small-scale venture and other business ideas and opportunities
- good, honest and skilled leadership is lacking in our organisation; some of it seems corrupt and detrimental – there is no movement, no inspiration, no innovation and no direction – I have absolutely no confidence in the leadership of the organisation

- how are we to know where TRONPnui is taking us? who knows what the vision is? there are lots of assumptions but not much solid information – so we don't know where we're going, and we can't measure it; we also don't know if current activities align to any vision – it seems to be more about what certain individuals want (even though every Nati has ideas for the future)
- how's our reo strategy going?? is it user-friendly, or just for the elite?
- I don't believe TRONP represents the people's vision – just its own vision
- I don't live back home, and I don't see or hear about benefits for uri of Ngāti Porou; we need more jobs so we can come home to live – where is the incentive for us to move home?
- I don't see any tangible benefits reaching my whanau, but what I do see is a select few in governance and management – including their families and mates – benefitting, so their futures are looking bright
- I was at the last hui in Melbourne, where a lot of questions were left unanswered
- I wish Ngāti Porou to be thriving with business community hubs where IT skills are strong and where we can connect to anywhere in the world (and where people can work from home if they want)
- it isn't working for the people outside of Gisborne city; what I see is a top-heavy organisation full of people focused on increasing their own wealth; those in the rural areas have very limited access to social, health and employment services
- it seems like a few are determining what's right for the rest of us
- it would be great to see more indigenous forest being reinstated and fewer pine plantations
- it's a disgrace to the communities in the Waiapu Valley that the health clinic in Tikitiki remains standing after the recent fire gutted the building – and the commitment to replacing it seems to be zero
- maybe some of our leadership need to step down – especially those who can't see that they need to serve ALL of Ngāti Porou and not just those at home – we need leadership capable of mobilising the expert human capital that Ngāti Porou has everywhere
- more needs to be done to help rangatahi achieve better education both here and away
- need to find sustainable ways of keeping our people at home and not being drawn away to high-paying jobs in the cities; the Coast is left with next to nothing
- our iwi is still rawakore, pohara, whakamā
- safety and wellbeing of women is paramount, but I don't see this happening – there's family violence and homelessness; we need strategies to fix this
- the annual report presents a picture of poor management decisions, according to the figures
- the kind of future I want has jobs in it – our people need to work! We've become an iwi full of well-educated unemployed – we need to do a lot more in this respect
- the land is still sliding away
- the layers of bureaucracy are cumbersome and detrimental to our ability to move forward
- the legal form we're required to use doesn't work for us – makes it hard for the elected representatives to do what's in the best interests of the collective; we need a basic conversation about what it means to be Ngāti Porou in the 21<sup>st</sup> century and the pros and cons of our governance model
- the only people who are benefitting are the 500+ workers, the management and the governance – nothing else

- the Rūnanganui doesn't look or sound or behave Māori – it's not the vehicle for whānau and hapū to build cultural wealth and health – that's the domain of hapū; we need to provide support mechanisms for hapū
- the Rūnanganui seems to be letting the chairs of the two subsidiaries continue to underperform
- the structure needs to bring us back to the hapū collective in an authentic way rather than in a corporate way
- there are lots of shortcomings, especially in supporting whānau in their academic endeavours
- there are no clear or obvious strategies, nor is there a youth strategy or youth committee
- there aren't enough teachers in the kura kaupapa movement – we need a training/learning/education facility to feed into the schools, in Ngāti Porou by Ngāti Porou
- there is a closed circle of influencers and it's hard for those outside the circle to have any say – we need to be more transparent and accountable
- there needs to be a fundamental shift in attitude by the current management and leadership team – they need to focus on the primary goal of benefitting ALL Ngāti Porou, and they need to focus on empowering the people
- there's a lack of investment in taurahere
- there's no help to those of us here at home – we need things like alternative energy sources
- there's no prospect of jobs, so what of the future?
- there's too much nepotism amongst those who lead TRONPnui
- there's very little engagement with whānau and hapū – we're not in the loop
- things appear to have stalled, while other private enterprises (like Hikurangi Enterprises) are trying anything and everything
- things need to be restructured: at Te Tini o Porou, there are 59 people employed, 10 of whom are managers – isn't this excessive? Our young people are still destitute and lost. We need a much more rigorous focus on performance
- too many of our rangatahi have committed suicide
- we have created a structure modelled on Pākehā frameworks that doesn't allow for tikanga Māori to be applied
- we need leadership with inclusive vision, which drives all other decisions and initiatives such as planning, governance, management and communications
- we need sustainable jobs
- we need to affirm our role as the indigenous people of New Zealand, otherwise we're just one more race in the mix
- we need to have a better handle on who "all Ngāti Porou" actually is, so we can better discuss the kind of future we want
- we need to put more effort into kaitiakitanga within the rohe
- we've focused on building a BIG organisation, which is now a competitor and owner of Ngāti Porou resources, so it gets all the money while the people get very little – this has to change
- when we're working with the Crown, we need to be clear about what partnership, equity and biculturalism actually mean in terms of our Ngāti Poroutanga
- where are we actually going?

**Don't know - comments:**

- do we really know what Nātis living outside the rohe really want?
- given the level of unemployment within Ngāti Porou, we need an employment/careers coordinator
- given the socioeconomic status of some of our whānau, I think the social services arm needs to step up its game and review its effectiveness – there are lots of positions, but are they effective? We probably need fewer positions but more cost-effective services, and we need to pay better, so our people don't get drawn away to mainstream jobs
- hard to know – we get a few newsletters here and there, but do they even know what Nātis want?
- I have no idea how we're doing in terms of economic development – poverty is in evidence everywhere; we need more local business support, more education and training, more capacity-building, more funding for whānau to build houses – positive, innovative, motivating programmes for all
- I haven't seen any reports recently on TRONPnui's activities
- I want Ngāti Porou to be a healthy and wealthy people; we need to consider these things in a holistic way
- I would hope so, but it's not clear
- I'm not sure what the purpose of the group is
- it would be great to address the drug problems and addictions that exist amongst our people
- it's great to see some information coming out, but I'm not sure if it's moving in the right direction
- it's still early days to see concrete evidence of accomplishment
- Ngāti Porou Hauora is in dire straits, but we really need it and any intervention will be welcomed
- the Rūnanganui presents itself as being responsible for the management of iwi assets, yet we have ingrained poverty in our midst – where is the Rūnanganui's focus?
- there are no jobs, so what future do we have?
- TRONPnui needs to improve its profile as the go-to body for opportunities, welfare, support, etc
- was it wise to use our own money on a reo strategy, when the Crown is running a parallel strategy?
- we need to encourage hapū to have their own people with tribal/indigenous knowledge
- would like to see more support for studies and for employment (especially in our own organisations)

**Didn't indicate - comments:**

- incremental steps have been made
- we need to support our marae and hapū – they must have the resources and people to deliver their own social and cultural projects and services

### 3. Does the current structure (a Trust with subsidiaries) still work well for us?



#### Yes – comments:

- I think we have to maintain two trustees per rohe to get wider representation
- keep Te Rūnanganui and HoldCo, get rid of Toitū
- maybe in the future there will be other options, but it's fine for the moment
- some areas need tweaking but others are fine
- the electoral rohe follow our traditional hapū areas
- the structure is fine, but we need to ensure TRONPnui directors comprise more than 50% of the directors of the subsidiaries
- there are no other structures that I can make a comparison to – I guess it is the best we have available to us
- there will always be differences of opinion about representation

#### No – comments:

- all subsidiaries except HoldCo should be removed; the senior management team should be removed; all business and financial operations should be placed under HoldCo, including the government contracts; all boards should be removed and replaced by the elected representatives – who, after all, represent the people; Toitū should be disestablished and its responsibilities either given to the Rūnanganui or devolved to hapū and regional taurahere; and we don't need a CEO – just an Administration Manager with a small support team
- governance seems to be in the hands of very small groups, leaving many feeling alienated – why don't we trust our people to be part of the hands-on planning?
- I'm not sure about the support given by TRONPnui to the whānau whānui
- it's too top-heavy and we don't need Toitū
- Ngāti Porou should give the Hauora a deadline to perform or they can go it alone
- representatives need to have their feedback sessions with their constituents
- the Crown-imposed separation of powers/responsibilities just increases costs and further removes hapū from meaningful involvement – we need to come up with a more inclusive model
- the leadership and tikanga of the Rūnanganui don't come from te ao Māori – we need to seek out the tikanga of our tīpuna for this purpose
- the structure is overly bureaucratic and imposes unnecessary costs on Ngāti Porou; we need to review and redefine our strategic plan, agree where we are going and prioritise our work for the next five years – and we need to revise the current structure to minimise unnecessary spending, get out of crisis mode and begin to deliver on our plans
- the structure isn't the problem – it's operational execution

- the structure reflects a capitalist system with haves and have-nots
- the structure represents the interests of those residing in the takiwā, not “all of Ngāti Porou” – even though the noho kaenga are the minority
- the structure seems cumbersome to govern and manage – too many trustees, too much ‘noise’ distracting the Group from its purpose
- there are conflicts of interest, especially in the finance area – we need accountability so that everyone can see where the pūtea is being spent
- there are too many conflicts of interest
- there needs to be more cooperation, whilst allowing marae to make their own decisions
- there needs to be more financial injection into hapū and marae development
- there seem to be so many boards, and payments made to these people must add up to a substantial cost – is it necessary to have so many boards?
- there’s a lack of cohesion and respect/recognition of the work required at each level – it’s like no-one is working together at whatever level for the overall purpose
- things have been taken out of our [Ngāti Porou] hands – people are employed from out of the area or from another iwi, and take the money and run; we are not using our Ngāti Porou people who are skilled in the right places
- Toitū should be cancelled
- we don’t need Toitū – give its responsibilities back to the Rūnanganui
- we don’t need Toitū Ngāti Porou – the structure has created debt we don’t need; the cultural mandate can go back to the main board
- we must retain noho kaenga representation, as they are our ahi kā and they hold the fort, maintaining our marae, moana and whenua
- we should centralise and share resources as much as possible
- we should go back to four rohe each with two trustees
- Whānau Oranga should report to the main board, not to Toitū – the main board should take responsibility for the contracts and for advocacy

**Don’t know - comments:**

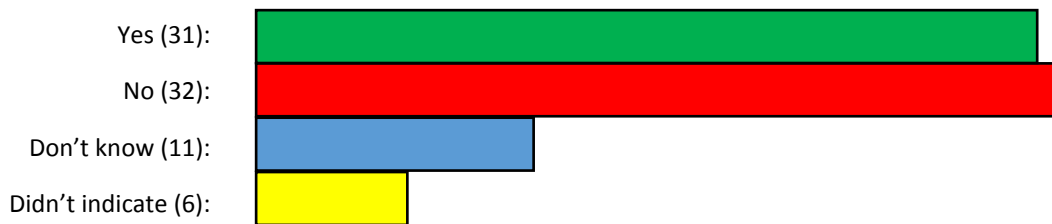
- are there any better options, really?
- I don’t have enough experience to comment; however, it does seem unfair that, although more than 70% of us live kei te whenua, the Rūnanganui largely comprises noho kaenga representation – there needs to be a better balance
- I’m not sure an archaic corporate-centric structure works well in the modern world
- I’m not too sure of how the structure is set out
- it’s OK as long as the different parts are working to a shared vision and outcomes
- not sure – maybe there’s a tax benefit with this structure
- not sure as I don’t have enough information to make an informed decision
- our strength is in the people in the hapū, including those who live away from home
- there are far too many directors; the structure needs to be more cost-effective, while still allowing us to achieve our aspirations

- there's a need for an entity focusing on growing personal wealth through co-investment with individuals to provide a financial return
- we need more transparency – especially around the qualifications and skills of those who sit on governing bodies – what is the mana of these people?
- we should consider a structure which includes more aspects that are indigenously Māori – e.g. the whare tapa whā model
- we're still missing many of those who helped set things up in the first place; also, we need more of our people to come back and input here at home
- whatever the number [of trustees], ahi kā must always be represented and must have input into processes like the selection of the chairperson

**Didn't indicate – comments:**

- it's time to revisit the key drivers of the current structure to ensure it is still fit for purpose; tax efficiency should be one, but not the only, driver; the structure should be reviewed against our vision and strategic objectives to ensure it is efficient and purposeful
- the subsidiary model has served its purpose and we should consider other options; a direct link to the TRONPnui board table would be more advantageous, giving the board complete oversight of its assets and financial obligations and a clear line of reporting back

**4a. Is the current trust deed accountability [as described in the questionnaire] adequate?**



**What more could be done to improve 'trust and confidence' in TRONPnui and its operations?**

**Yes – comments:**

- being transparent and collaborative about social issues such as family violence and homelessness
- bring the Rūnanganui back to Ruatoria
- currently happy with communication and accountability to the iwi
- hui should be held in both Gisborne and Ruatoria
- I would like to see a more definitive statement about trustees' behaviour setting out what we look for in, and what we require of, our trustees
- I would like to see more hui held in the urban area, not just on the Coast – they're too hard to get to
- I'd like to see more data-driven feedback on outcomes of programmes
- keep the three-term limit for trustees – gives other good people a chance to contribute, and ensures leadership renewal
- more regular updates from elected representatives would be welcome – then there wouldn't be so many "don't know" responses
- reduce trustees' fees and the cost of governance
- the trust deed should state how the representatives are to report back to their rohenga, hapū and taurahere, to improve accountability
- there should always be transparency – we need to be as transparent as possible
- there should be more open meetings available to the people in our towns
- this is a leading question!
- trustees should put together a draft annual plan and consult on it, like GDC does – this gives whānau much better opportunity to be involved
- we need a Ngāti Porou-specific outcomes measurement framework to be used across the Group – this would give a better picture of how we're progressing towards our cultural, economic, social and environmental outcomes
- we need to consider looking after our kaumātua at home on the Coast – asking them how we can support them more; also providing a decent means of transport for them
- we need to ensure TRONPnui is accountable for advancing the vision of the iwi, not just for managing the finances
- we need to get even better at communicating with Ngāti Porou via social media
- we should take a quadruple bottom line approach to our reporting



**No – comments:**

- a strategic plan and annual plans need to be made available
- annual reports are not always the best, or the only, way of demonstrating accountability
- board minutes of all entities need to be made publicly available
- bring the people together for hui kanohi-ki-te-kanohi, and stop dictating what goes on in our hui
- can we show what we are learning from other iwi who have more experience? Have we brought in experts from other iwi?
- communication needs to be regular, meaningful and transparent
- communications are limited to the rohenga and not getting out to taurahere
- conflicts of interest need to be taken seriously by governance and management
- consolidated accounts don't give a transparent account of the various business arms and the holding company
- each trustee should supply the iwi with a bi-monthly update; get each rohenga to share its success stories – we need to start coming together and sharing our Ngāti Poroutanga
- everyone needs to be seen to be getting an equal opportunity
- financial reporting needs to be done in layman's terms that all Ngāti Porou can understand – which doesn't happen at present; key information is buried in the reports where it can't be found
- governance needs to be subject to an annual, independent review
- governance needs to do much more to report back to iwi members regularly
- governance should take a leadership role in matters of significance for Ngāti Porou – often they're reactionary
- governance training and/or qualifications should be made compulsory for anyone elected to a board
- HoldCo needs to be much more transparent about their activities – most of us know nothing about what goes on in the commercial space
- I don't see any real accountability at present – meetings are closed, no feedback is given, no-one gets asked to give any help
- if this is about trust and confidence, then be seen to do more for the people similar to the community trusts I see working to stimulate the economy
- it saddens me to see the current state of our marae, from physical structure to kaikaranga and kaikōrero – we need to invest in this aspect of our culture
- it's a Pākehā structure with Pākehā accountability
- it's really about reporting back – where's the forum for whānau to raise issues or concerns?
- kanohi-ki-te-kanohi briefings are always necessary – it's hard to understand things just from reading the annual report
- key documents like annual reports need to be socialised at least four weeks before an AGM
- make better use of social media; live-stream the AGM; use technology to engage those living away from home, who are our leaders of tomorrow
- make sure reports continue to be available electronically
- maybe we need more 'face time' in the form of another general meeting or two throughout the year
- more honesty!
- more transparency – much of the kōrero goes over my head

- remove colonised and non-Ngāti Porou reporting and accountability practices; develop and implement an organisational and operational model that demonstrates Ngāti Porou values and tikanga in practice and as measurable outcomes in all contracts and performance management
- some people can't understand the notices within the 20 days given – unless you're an accountant, a financier or a mathematician, much of it is hard to understand
- the AGM should sometimes be held in places like Gisborne, Auckland and/or Wellington
- the Audit & Risk Committee should be more independent – too many internal conflicts
- the main hui should be held at home, but additional meetings should be held in the main centres
- the processes are adequate; however, the behaviour of management and governance is incompetent; the way to fix this is to get rid of them and this structure, and start again
- the reason only a small number of Natis engage with the AGM is because the information presented is too complex – need some simple graphics, find new and creative ways to demonstrate progress
- there are too many people who have no faith in TRONPnui – they ask what it's done for them, they can't see what's happening, they don't attend AGMs
- there is no accountability – the CEO has promised to get spending under control for two years now, and NPH has promised to reduce costs and get its spending under control, but none of these promises have been met. Consequently, we're saddled with more debt, yet we seem to reward the management team! We can't operate like this – we need KPIs, and consequences for not delivering.
- there should be better communications from the Rūnanganui – once a year at the AGM is not enough
- we don't hear anything from the chairperson – he needs a media presence
- we need better criteria for funds distribution
- we need quarterly reporting to keep Ngāti Porou informed on how we are tracking to our annual plan and budgets; there should be a minimum of two kanohi ki te kanohi meetings held annually in different parts of the country; instead, we have one AGM every year which is 5/6 hours long, crammed full of operational information leaving no time to discuss future plans or to ask questions; requests to hold the AGM outside the home boundaries have been vigorously refused and defended, which makes it look like meetings are being stacked with Rūnanganui staff members to guarantee a majority when key decisions are put to the vote, and creates a them-and-us mentality
- we need to develop a methodology that is truly ours – the starting point for which is engagement with Ngāti Porou; there needs to be more consideration about how whānau and hapū can engage with TRONPnui; we need to build hapū capacity
- we need to hold regular update hui both at home and with taurahere
- we need to include cultural and moral accountability as well as legal and financial accountability
- we should be given two votes: one for our rohenga representative and another for the chairperson
- what's really important is the actions that have been taken and the outcomes that have been achieved for the community

**Don't know - comments:**

- current structure is good, but there is too much employment of family members and training opportunities offered to family members
- elected representatives need to be more respectful of the ahi kā – bring them food and/or pūtea, so they don't lose face

- open up the board or live-stream public sessions – this will let us see our trustees in action and help us when we vote next time

**Didn't indicate – comments:**

- I think the makeup of the Trust helps reduce the risk of an “old boys network”
- some trustees may regularly update their constituents, but not all do
- this review process reflects accountability
- we need a multimedia communications strategy
- we need to help the poor amongst us to get homes built on Māori land – save homes, then families will be saved and the whole community benefits

**4b. Does the current representation model still work for all Ngāti Porou?**



**Yes – comments:**

- absolutely!
- all good!
- an advisory group or section within the board of those whānau who are highly skilled in both worlds would be of enormous benefit
- given the number of marae and hapū within the rohe, this seems to be a fair process
- I strongly agree the Chairperson should live at home and must speak our reo and be capable of representing us in any forum
- I support the principle of a majority being noho kaenga, as that's the heart of who we are as a people; I agree that the chair should be noho kaenga (and preferably the deputy as well)
- I think it's good to retain the Ngāti Porou voice within the rohe. However, there are some very talented and skilled whānau living outside who could provide fantastic input, and leadership (like Sir Tamati and Lady Tily Reedy amongst others)
- I think noho kaenga representation must be guaranteed for the survival of our culture; however, I don't agree with the 'kei te whenua' candidate being restricted to a rohe
- ideally, it would be best if the Noho Kaenga representative actually lives in their roheinga tipuna
- it's imperative that roheinga not be controlled remotely from Gisborne or Australia
- keep this model, as noho kaenga have more information and experience living in their rohe
- noho kaenga has to remain to ensure that we maintain our dynamic force nationally and internationally
- the arrangement we have currently takes all the core elements significant in our own customary thinking into account while still finding a place at the table for those who choose the advantages of town and city life away from Ngāti Porou homelands.
- the value of the 'Noho Kaenga' arrangement recognises the role those living and working within the rohe have; the percentage arrangement ensures that the tail does not wag the dog so to speak
- what makes us Ngāti Porou? Yes, our whakapapa but also our turangawaewae – if we don't have our turangawaewae – our maunga, our marae, our awa – what does it all mean? Can I truly be all that I am as an uri o Porourangi if I live out of the rohe and never contribute back to my marae and hapū?
- who better than the half of board living at home, on the ground who can see better than those living away?

**No – comments:**

- fourteen trustees is too many and they cost too much; they should only get one fee no matter how many bodies they sit on
- generally speaking, there are too many directors/trustees

- having a bias to where people live restricts adequate skill and expertise needed for these roles, and therefore places the governance of our rūnanga at risk; I don't care too much where representatives live as long as we have the right people for the job
- I don't mind if the chair is not noho kaenga – they ought to be an effective chair, a great communicator and a charismatic leader as that is what our people expect
- I don't think it works – given the amount of people that change rohenga depending on who is standing, making a mockery of the whole process
- I support 50% noho kaenga - they are the people on the ground looking after our marae, whenua, moana and have the interests of the ahi kā in mind – those who are protecting and caring for the last bastions of Ngāti Porou IN Ngāti Porou; taurahere already have an opportunity to be part of the process through their marae, and voting
- I think we have too many directors; I propose seven directors, one electorate, and a requirement of 50% noho kaenga representation (the chair should be noho kaenga)
- I would support going back to four Rohenga Tipuna each with two representatives, who should have a wide range of skills, be strong in governance, but also have a heart for Ngāti Porou
- I'm happy with 14 representatives, but I think the interests of some hapū and communities are not well-represented, so we need to look at ways to fix this; there should be at least three places guaranteed for noho kaenga
- if the chair has to be noho kaenga, then let him/her be elected at large (like a mayor) so that we truly get the best person regardless of where they live
- in theory it's OK, but does it really work in practice?
- it should be first past the post in every rohenga – focus on trustee skills, not on where they live
- it should be the best person for the job; a big majority of us live outside the rohe; put some young and fresh blood on TRONPnui who have skills and will do what's best for all Ngāti Porou, not just at home but also for all of our whānau who live outside the rohe
- it's not working for us – we haven't connected with our rep for almost a year – he only comes to marae hui, whereas he should have his own independent hui
- let's have fewer trustees, who are all noho kaenga
- money is being wasted unnecessarily on too many board members – we don't need 14
- more representatives need to be living in the Ngāti Porou community to truly understand the people, the hardship and experience the daily grind; also allows local people to get to build a relationship with them too
- reduce the number of trustees to seven and require them all to be noho kaenga
- the chairperson and deputy chairperson should also be appointed by the iwi
- the current balance of power sits within noho kaenga; however, if representation is to reflect the location of population, we could be better served by a different model
- the current bias towards home isn't working, nor is it appropriate to modern ways of working, with our whānau across the globe; we need to take into account the majority who live outside the territory
- the current model doesn't guarantee the required expertise; reduce the size of the board to seven, select for their business acumen and specialised skills; retain up to four noho kaenga, including the chairperson
- the current model is a political construct designed to maintain control and power; it's achieved by requiring 50% noho kaenga representation, including a noho kaenga chair, guaranteeing a noho

kaenga majority. This bias restricts us to a much smaller talent pool, instead of being able to draw from a national/international pool of expertise

- the current structure doesn't work for Rohenga 6 – it disadvantages Waipiro Bay
- the number of trustees is excessive, and so is the cost; there should be 7-8, with larger rohenga areas
- the number of trustees is fine, as long as they remember they are there to represent the decisions of their communities
- the present configuration of some of the rohenga is unjust
- the structure acts as a barrier, giving preferential treatment to the minority – it's not an equitable model
- the trustee term of office should be capped at two
- we have a 'patch protection' model which leaves the majority of members disengaged
- we have models in our history for decision-making (like the period leading up to the Land Court sittings of the 19<sup>th</sup> century) which can still guide us
- we need a more open process to appoint directors to subsidiaries
- we need a much more inclusive electoral model, like the one proposed by the Pōneke taurahere group, including removing the requirement for the chair to be noho kaenga
- we need to go back to the drawing-board
- we should also consider rangatahi representation to build some governance knowledge
- whilst I like the noho kaenga requirement, I'm not sure it will always result in the best person being appointed

**Don't know - comments:**

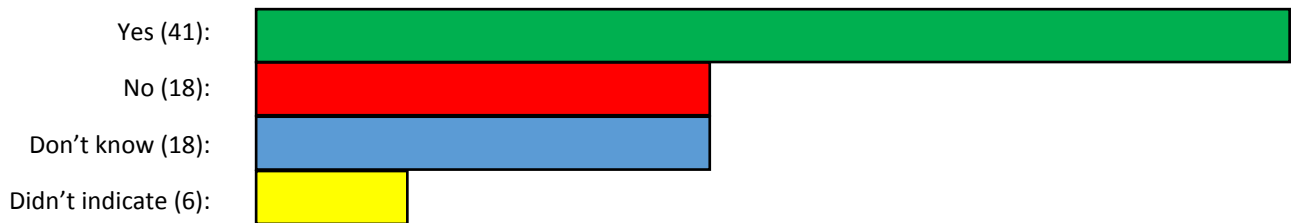
- how many representatives are there from the 83% of Natis who live outside the rohe??
- I think it's important for the system to be biased towards noho kaenga in order to uphold our tikanga
- I think the rohenga tipuna is fair and the number of rohenga are good – I wouldn't want to see it get any larger
- I understand the need to have noho kaenga majority but my concern is making sure that we have the best people (not the best known people) in the waka
- I'm not aware of how it's going at the moment
- if those who live outside the rohe are disadvantaged in competing for a seat at the table, then we need to look at this
- limit trustee term to two (so we get new ideas coming through)
- the compromise of having an electoral system which reconfigures natural hapū groupings suits some hapū, but not all
- there needs to be a reduction down to one representative per rohenga (along with improved communication)
- we should consider a shift from hapū to marae representatives to allow for wider representation during consultations and to guarantee a voice at the table
- we would like to see and hear more of our representatives
- why does the chairperson have to be noho kaenga?

- work and career opportunities are very limited on the Coast, which in turn potentially limits the quality of our representatives. With technology being what it is, I don't see why most representatives can't be based out of the area. However, I'm happy with a 50% requirement

**Didn't indicate – comments:**

- the current model is limiting, as much of the focus is on those who live within the region; I can think of at least four other models that we should consider

**4c. Does the current voting process still work for all Ngāti Porou?**



**Yes – comments:**

- ae, it can still work; however, the current bias towards half of the trustees having to reside in the Ngāti Porou rohe is no longer appropriate. Also, whether we like to admit it or not, the current cohort living in the rohe do not present any confidence in their capability or capacity
- I favour registering for Marae to vote - not quite sure on Rohenga Tipuna. Change 18 years to 16 years old? Some of the kaupapa apply to younger Ngāti Porou who should have a say in developing or evaluating strategies. Analyse the voting trends and results to see where the engagement is to inform relevant planning
- it absolutely works for those at home, but not for those who live outside the rohe
- it is accepted that most Ngati Porou affiliate to a number of marae and are therefore eligible to nominate a specific Rohenga Tipuna to vote in, this does not in any way diminish their affiliations with the other Marae that they whakapapa to. The selection of a primary Rohenga Tipuna is for voting purpose only
- it would be good if we could vote in two or three rohenga
- it's important to retain this structure as it permits good and fair voting
- providing the register is kept up to date and accurate. We need to find a way to attract the young to take an interest and vote. It may be time to look at the social media to get the young on board
- the current voting system is the simplest, most manageable and fairest system. I do, however, suggest that a restriction be placed on the number of Rohenga Tipuna that a voter can choose to vote in OR that a timeframe is established in which a voter must remain in the Rohenga Tipuna that he/she has selected. The term might be for a minimum period of 3 electoral terms.
- the process allows representation for rohe issues, so I am more happy with this process; however, the risk is that there could be expertise and skill "outside" of my chosen marae
- the process would be so cumbersome if we who might have six or seven or more marae connections sought to activate a vote in each base; by choosing a Marae in one of the 7 Rohenga Tipuna the arrangement eliminates the confusion that offering multiple marae connections a vote with each would generate
- works for me
- yes, but hopefully the licence/ID issue is sorted. We want the voting process to be something we are happy and proud to be a part of

**No – comments:**

- because some people from Ngāti Porou may have ties to more than one marae in the area
- being able to vote for those within your rohenga is important; however, although it achieves representation, it may not necessarily achieve the right skill sets required on the Board



- could the model include (in addition) taurahere cluster representation?
- every Ngāti Porou could claim membership to all 7 Rohenga Tipuna, so you can't stop the jumping; the only alternative is to close off before candidates are named
- how is it that I can change my marae affiliation if I do not have an association with that marae? Fair enough if I belong to more than one in the rohe but if I don't then this needs to be addressed as it is a cause for concern due to the ability to be able to gain votes if you rally support
- it works for the constitution, not for whānau and hapū. Establish smaller entities i.e. like the traditional tribes/rohenga tipuna and they vote for their representative
- it's too easy for people to outside the kaenga to screw the current system for their own personal agendas; for example, a takiwa candidate can move to another rohe to increase their chance of winning. It's also difficult for Natis who don't know their whakapapa to identify which rohe they should vote in.
- marae affiliations should be closed for a period before, during and after elections so whānau are not seen to be 'rigging' the voting process
- the registration needs to also include other hapū/marae that beneficiaries affiliate to, if not for any other purpose but to ensure we are not made to choose just ONE (that's what Pākehā do to us)
- the Rohenga Tipuna model does not work for most of Ngāti Porou anymore. Generations are now being born completely unaware of their marae but still wanting to maintain their Ngāti Porou whakapapa. Often the "new" Ngāti Porou are affiliated to urban marae and taurahere. We need a registration model that enables these people to register based on whakapapa only and able to vote for any candidate that stands for election. The highest polling candidates will be elected to represent Ngāti Porou
- the system is open to corruption; this has been proven in our last two elections. People should be able to affiliate to any of their marae and vote for any of the candidates who stand. I think this would ensure that none of the block voting that currently happens continues into the future. It should be first-past-the-post - noho kaenga 50%, kei te whenua 50%
- the voting process did not work for whānau and hapū o Whānau a Rua in the ratification process for the Marine and Coastal agreement
- voting needs to happen in 5 waves: first wave, vote with the changes or needs you see are important for TRONPnui to address (voters write their issues); second wave, vote for what TRONPnui needs to focus on and in what order of priority; third wave, TRONPnui's response; fourth wave, nominations; fifth wave, voting as now. Currently people are just voting on popularity, which isn't beneficial to anyone
- we all belong to just one marae
- we have to choose just one marae, when we whakapapa to several. The process does not acknowledge our unique Ngāti Porou identity. There must be a better way!

#### **Don't know - comments:**

- as "marae" is the affiliation asked for, ahi kā should be used rather than kaenga noho. Though I'm not totally convinced that even "marae" is the appropriate kupu/term. Tikanga reference to marae is the area before the wharenui/meeting house. The entire complex is called "pā". I'd prefer that pā affiliation be the used rather than marae
- as a whanau, we have land shareholdings throughout the rohenga, I'm likely to register for the rohenga I reside in. I say that now that I live in my preferred rohenga. However, I'm aware that some candidates in the last election got whanau members to move over into a rohenga where their

chances were more likely to succeed to winning a marae vote within that rohenga tipuna. But in terms of their interaction with those at the home front, those fires have burnt out 2 or 3 generations ago

- does choice somehow undermine connections members have to multiple marae? As one can only vote for a candidate in the role chosen, how might this affect a candidate's campaign strategy or willingness to stand in one rohe and not another? Is anyone doing research on this?
- the voting process has created physical boundaries on individuals; as Ngāti Porou, the spiritual bonds cross the boundaries, and so does whakapapa, so more choices should be available to us
- voting numbers are an issue across the board, i.e. elections, council elections etc. Voting numbers tend to reflect how engaged people feel. I think that some work needs to be done on increasing registration numbers and in engaging and encouraging more people to vote. However, I do not have a solution for how to do this. Perhaps model a project based off another similar project that has focused on increasing Māori engagement in a similar type of issue?

**Didn't indicate – comments:**

- excuse me, but how do you make a choice when one does whakapapa to many of these marae? That's not right for a start – it is a form of alienation, it is like telling someone they are not from anywhere
- I affiliate across the board and feel restricted by being herded into one rohenga – I prefer to belong to a hapū – you can't chop up whakapapa like an apple!
- most of us belong to different Rohenga Tipuna anyhow so still fair one person, one vote and choose one Rohenga Tipuna. However, need to get more people voting as currently this is not the case. The majority of Ngāti Porou do not use the current voting process SO how do we improve this? All I can think of is to encourage whānau somehow with some incentives; however at a loss to contribute further – maybe invest in recruiting a team of people to go around and encourage whanau to vote – some type of marketing plan – there must be some talented marketing people in the iwi that can facilitate this
- the paradox is that Ngati Porou has been voting democratically for nearly 30 years and the system remains imperfect
- there would be no need to vote if board members were appointed
- utilising and embracing technology is vital and making sure the voting process is relevant to Ngāti Porou voters

**4d. What works well and what doesn't work well with the current registration system?**

- a lot of people don't know their whakapapa; this potentially will become an issue in the future as we lose more of our pakeke. We get a lot of enquiries for this and could easily become a service we provide
- a lot of whānau we have spoken with are not confident to register because of the lack of confidence in the TRONPnui's lack of visual support in the community, particularly with the latest issues we are facing
- a very straight forward process that ticks the boxes for me when registering
- another conflict is, given that beneficiaries are not able to see the register, this gives those trustees who are on the membership committee access to info that their competitors don't have
- as I live overseas, I get much of my news from my whanau and the TRONP webpage. Would be great to see a category dedicated to 'international affairs' focused on global matters important to Ngāti Porou
- as long as the membership committee are well versed with the whakapapa, then that should be OK. Would not like it if I was refused because someone thought they knew my whakapapa
- get a better IT system and don't reinvent the wheel
- how is the Membership Committee selected?
- I do understand that there needs to be some sort of verification process, but cannot see what it has to be so stringent? There is no money to be made from it – there is no confirmation that you can or cannot vote at a hui-a-iwi – so what is the real purpose?
- I have been registered for years (before the popularity of the internet), but most of this process if possible should happen online! With a majority of our people living outside the rohe, this makes sense
- I know that it's starting to become a little bit political, some agendas and interests at the centre of this. I hope we can find an easy way to prove one's membership. I understand that there may be some people trying to cheat the system, but there must be better ways to do this. What and how do other iwi do this? Are we learning from other more 'experienced' Iwi who have spent more time on this?
- I support the current membership criteria and registration process. The requirements protect the integrity of Ngāti Porou and the requirements that the PSGE needs to fulfil, regarding ensuring that the beneficiaries of the TRONPnui are 'ngā uri o ngā hapū o Ngāti Porou mai i Potikirua ki te Toka a Taiau'
- I think it would be better to open up the identification types that are accepted
- I think it's a straightforward process and works reasonably well. But I it would be easier for the applicant if TRONPnui employed someone to go around the country and physically enrol people on the spot. They could go to a hui or a home, talk to the whānau and work out the whakapapa connection. Check the ID and process the application. Kanohi ki te kanohi might be more expensive to set up, but it pays dividends in the 'trust and confidence' area
- I think that if someone is applying and claiming to be from a marae, then it is that marae's responsibility to accept or not. It is not for others from other marae to determine one's whakapapa. And to ensure that the process is fair, there are common tīpuna who can be acknowledged by neighbouring marae
- if you are Ngāti Porou, shouldn't you be automatically accepted? Do we need a Membership Committee?

- is a current NZ driver's license allowed? If not, then change this
- is it transparent who is on the Membership Committee (who can accept or decline an application)? If an application has been certified by a kaumatua, it doesn't seem right that it can be declined by a 'membership committee' unless they are whakapapa experts
- it took me over 12 months to complete registration from initially starting, as I was required to whakapapa back three generations. As this was not a requirement when my whanau registered, no one else had this information. So on the whole, although it took this long to complete the journey, my whakapapa was beneficial to myself and my whanau
- it worked for me, but it still stereotyped me to one marae. I belong to more than one marae
- it's been many years since I completed my registration – not sure if I'm still registered
- it's hard for some whānau, who don't bother registering
- it's problematic if you do not know someone who can verify your whakapapa. Agree that this should be a step, but for those who have lost connections with their marae, this could be a barrier to registration
- kaumātua/pakeke roles need further definition. Does the term specifically refer to age and older generation? Some younger members act in pakeke capacity. It is assumed that mātua/pakeke can verify one's whakapapa and link to a marae. However, not all kaumātua are familiar or regular attendees and have maintained their links or relationships to the marae
- maybe do online registrations
- membership should only be whakapapa- and identification-based. Identification should be a driver's license, passport or any other form of ID accepted by other major institutions. Certification can be completed by various people, including one's own parents and grandparents. Remove the Membership Committee – it's another layer of bureaucracy adding unnecessary cost
- most Ngāti Porou do not live within our tribal boundaries and registration would be, for some, a new process, so providing guidance to remove barriers should be priority and processes put in place to assist this process
- nothing works well in the current process, because the Rūnanganui has an inadequate database and process. I have had to register at least 7 times over the last 30 years to ensure that I can vote, and the Rūnanganui does not keep good records. It appears that those at home make sure that their 200 votes are properly registered and there is a membership committee in place that deliberately keeps Ngāti Porou from outside of the rohe from registering
- perhaps we should look at other iwi registration processes (again), although it's the cost involved with upgrading our database. Possible fix for some: if your father and/or mother are Ngāti Porou and registered, you should be able to just enter their beneficiary ID and it loads onto yours – saves doing whakapapa verification by kaumātua
- surely whakapapa is the sole criterion of iwitanga, but getting a marae kaumatua to certify you as a member, when you live outside the rohe and don't come home (e.g. students born in Australia) is very difficult. Just because they don't come home doesn't mean they are any less a Nati
- the process ensures active participation in the iwi; keep it
- the process should not apply to ahi kā. I can understand it being available to those who do not live at home
- the registration form is too long and cumbersome, it needs to be simplified to make it easier for our whānau to even engage in the process; driver's license to be included as one of the identification options

- the Trust needs to revisit and resource a Population Data Base, to assist and expand registration including being the front door into the Iwi for some.
- the 'office application check' seems to be an add-on checklist rather than the primary function which is to establish, affirm and confirm one's Ngāti Porou Identity. How, what and where does the organisation deal with identity?
- there comes a time for whānau to determine whether or not members link up to their whakapapa tree and DNA and, more importantly, when our parents and their siblings have all passed away. While we have much still to learn, I suggest that who better to transfer the knowledge than ourselves?
- there is not enough consistent application of the process to change rohe, as I know members of my family were treated differently – some had to write/email and others just rang; the deed states this should be in writing
- there should be an appeal process to an independent person. I know of too many Ngāti Porou who are not even registered, a few at home included. Need to do something about this
- there's a lack of transparency. The Trust Deed talks about a membership committee made of not less than three pakeke, but there never seems to be any info as to who is on the membership committee. The fact that elected members can also be members of the committee seems a conflict. Especially when, in the last election, there was a requirement that drivers licences could not be used as identification. This kind of decision can be seen to be supporting the status quo rather than being inclusive
- there's a huge amount of mahi needed to keep a database to deal with the various queries such as deaths and those that have registered twice or more
- this is good in writing, but I did not have to go through this process so I don't think it works at all. Overhaul the system and investigate whether all members of TRONPnui are genuine, even myself. It is a hassle but how do you know each and every member is truly Ngāti Porou if they have not fully gone through this process?
- this is standard procedure for most tribal organisations I belong to. It keeps the membership honest, with only genuine tribal members enrolled as beneficiaries of the Trust. As it rightly should, it excludes spouses and other interested parties who do not whakapapa to the iwi/hapū. The tribal settlements are managed by our own people for our own people, as confirmed by the procedures and criteria set out above. Without this proof, any Celt could claim bones. It is difficult to see why a person would wish to alter their Rohenga Tipuna unless they discovered that they lacked support for their take. So, for example, where they might be seeking to be elected to a position within the Rūnanganui arrangements but had had a whānau/hapū falling out. In other words, want to jump ship for personal reasons. The arrangements allow for such shifts to be considered.
- this process on paper works; however, to give effect to it requires 'hands on' and it will always be when human hands touch something there is potential for criticism, as well as something going wrong technically, intentionally or unintentionally - it doesn't seem foolproof. However, ongoing monitoring and improving systems is required all of the time and this costs all of the time or else things fall off and no one is tagged as responsible for the job getting done. I recommend having a dedicated workforce to improve and maintain the registration system
- to be Ngāti Porou, you only need whakapapa. If you don't know your marae (which your grandmother may have left 50 years ago), you should not be prevented from claiming your heritage
- use social media to check members' addresses before sending voting packs
- we are running out of the people who can with any authority approve whakapapa. We have many tamariki being born and growing up outside of the rohe who know they are Ngāti Porou but wouldn't

know their marae and have never been home. But they "know" they are Ngāti Porou. We risk losing a whole generation if we do not have another way of confirming or affirming their Ngāti Porou DNA. I would like to see everyone registered, given a NatiCard that they can present during elections, and which can ultimately enable them to access benefits at our businesses and associates leveraging off our collective might as Ngāti Porou. The NatiCard should then be cross-referenced with other members of the whanau, so if a mokopuna comes along who doesn't know their marae or hapū, but can give a name of a tipuna, then this is all recorded and will come up in the database, instantly filling in gaps for them.

- we belong to a hapū, not a rohenga – this causes separation
- whakapapa is extensive and inclusive; this model – he mea whakaiti tangata. Kaore i te pai, kaore i te tika
- while some people may argue that the cost of an acceptable form of identification may be problematic, the reality is most people are required to have a form of identification, i.e. a birth certificate, passport and/or driver's license to satisfy everyday requirements, such as opening a bank account, enrolling for tertiary education, travelling overseas.
- whilst the current voting process is okay, the registration process is somewhat cumbersome. However, I understand the need for the current process
- why can't our partners/spouses vote? Should be all who live in Ngāti Porou, not necessarily descendants

**5. What other feedback would you like to give about TRONPnui and its subsidiaries, Toitū and HoldCo?**

- a more open and transparent process for calling for Board nominations should be pursued to ensure that candidacy is not reliant solely on the knowledge and/or networks of TRONPnui Board members
- as an active researcher, social worker and having grown up in a family of entrepreneurs, I believe it is critical for TRONPnui to create investment funds and technical assistance to support sustainable community businesses. To meet its people obligations requires social capital investment, technology transfer, leadership capacity and social entrepreneurship. I believe it's critical to develop a TRONPnui research and social innovation institute to gain control over how we design our own key measures from which to evaluate and assess social impact/outcomes and business goals. Three areas are important to measures social impact and outcomes: leadership and social entrepreneurship, social innovation and technology transfer, and organisational development and sustainability
- as Linda Smith reminded listeners in her RNP interview, this is the first review, so let's not be too hard on ourselves. I agree with her, as other iwi authorities who have settled with the Crown have been around longer and learnt hard from their growing pains too. And in critiquing the TRONPnui's first five years in operation in this submission, I am mindful that many, many Ngāti Porou people have had input in building this iwi authority for Ngāti Porou. It is openly a product of a greater political agenda; however, the way it has been built is on the back of te iwi kāinga, the people at home in the Ngāti Porou rohe mai i Potikirua ki te Toka a Taiau. And so the way forward must be to reflect that passion back to the people by COMMUNICATING WELL and FULLY ENGAGING with Ngāti Porou, at home and away
- be innovative, whānau, and embrace bold and new ideas for the prosperity of our whānau. Tell us how you do this, I would love to see it
- beware Ngāti Porou are leaving the Coast in numbers; other cultures are now taking over local businesses; rugby clubs are declining, schools are lacking numbers. We need real local input and proper leadership from the top
- can we revisit the Pā Wars format? This is an amazing event! However, our tamariki are increasingly becoming overshadowed by the adults. Netball, for example, requires an under-15 year old playing with adults. We have adult players on the court who are aggressive towards our tamariki. Maybe we could consider a two-day format to allow for more games and levels? Encourage the participation and representation of your hapū and marae
- cut the semantics and rhetoric - it is alienating and confusing for the majority of Natis to hear about our soaring economic success and vision statements when the reality is an average income for families within the Tairāwhiti is below the national average. Business plans that compete with under-resourced land share-owners is not building an economy it is creating hardship
- define and set a path for the next generation including change the voting age to 16. Make Tuakana and Teina relationship a workable succession model for inclusion on subsidiaries, entities and included into future planning models
- disestablish Toitū and put the money/responsibilities direct to hapū
- DOC-type ranger groups to maintain reserves and DOC land on the Coast. Could be 2 from each Rohenga encompass all age groups, trained in the range of tasks Rangers do, e.g. animal welfare, pest animal and plant management, water quality monitoring, cultural and natural resource management and a range of other skills

- education for our adults, in my opinion, is lacking. We need to build our cultural capital (not only in farming, but in other trades) so that our people feel empowered
- environmental issues are major for Ngāti Porou, and TRONPnui needs to place some priority on building capacity and resource in this specialist area
- fewer governance fees would enable greater participation in environmental issues
- get rid of Toitū - it serves no purpose other than to feed the committee that sits there and is a parasite on the main governance structure. Clear out the governance structure and start again. Rumours abound throughout the motu of the incompetence and misuse of money within the Rūnanganui and its structures, e.g., it has spent more cash than it has generated over the last five years to the point that its cash position has substantially reduced. This means that the structure is using its cash reserves to continue to feed the fat cats of its management and staff, the incompetence of its Toitū Board and the complicit nature of the current trustees in keeping them fed first and nothing for the iwi
- governance have often stepped over operational boundaries and taken operational matters into their own hands, and often bring in their own family members to do their work. This needs to be managed better by the CE. Governance needs to be clear about what their role is and the separation they must keep with operations
- hold the chairs accountable for losses – we need to make money, as 50% of our people live below the poverty line
- HoldCo and Toitū should negotiate bulk deals for Ngāti Porou Marae - 50 marae is a huge bargaining tool for normal marae use knives, forks, spoons, dinner plate, bread plate, cup, saucer, serving spoons, pots, urns etc. Also a stores discounts would be beneficial too
- Holdco is performing well. It is making money and keeping the assets safe. All income-generating entities (e.g. those entities with government contracts) must either be governed and managed by Holdco or stand on their own
- HoldCo should lift its performance. It is okay to invest in businesses that increase the profits of organisation. What is shared with the people in the rural areas by way of wealth distribution is abysmal to say the least
- hopefully only those hapū and marae listed are receiving benefits, as in the past payments have been made to mare out of the district
- I am concerned that we are not investing in our young people, helping them to achieve their academic goals then bonding them to help on the coast for a period of time
- I commend TRONPnui and its subsidiaries for the sterling work they have undertaken since the successful settlement of the Ngāti Porou claim. Those who serve do so for the greater good of Ngāti Porou, that is to say, for the people, for the land, for the oceans and all that makes us tāngata whenua in the true sense of the concept. I acknowledge those who live at home and those who do not. In each case the vision of long term benefit as Ngāti Porou holds fast. The current arrangements allow us to progress without distractions from the aspects of life that are the role of the Government to take care of. It has taken too much effort over too many years to reach the finality of settlement and we should not squander those settlement assets to prop up failing government policy
- I do not agree that the chair has to be noho kaenga. This needs to be changed to allow for both kei te whenua and noho kaenga to be chair



- I have always encouraged our iwi to drop some of our pride and learn from other Iwi who have already walked these paths. Ngai Tahu and Tainui have come through the 'Rangatahi Stage' of Iwi settlements - obviously there are lots of mistakes to be made, can we not learn more from these Iwi? For example, Ngai Tahu have their own foundation which is providing their own grants to their people. Does Ngāti Porou have this? I would consider donating to a Ngāti Porou fund if it was to benefit our people and if it was managed well. There are many of us Natis who are working in the cities but always feel the need to give back to the iwi, and to the people.
- I have recently become aware of projects promoted by certain trustees over time, one was about building employment capital. I ask: why didn't I know about this great idea before now? Now I am told this is not a focus for TRONPnui. I'm dismayed and disappointed
- I think TRONPnui should have a policy unit in order to review legislation and GDC policy which impacts on Ngāti Porou landowners to ensure our mana whenua isn't further eroded
- I would like to see more proactive work being done on social housing and Whānau Ora for our at-risk tamariki
- I would like to see some te reo wānanga targeting basic to medium fluency; the current te reo wānanga seem to target elite high-fluency speakers
- I'm concerned about the high prevalence of P in the community. A personal thought of mine is that the current way of drug testing does nothing to help. P stays in the system only a matter of days, whilst marijuana will stay in the system for several weeks or even longer depending on body type. Many who would have used marijuana socially and failed a drug test have switched to the drug that is more easily passed through the body. Sometimes it remains a social drug but more often it becomes a habit. Sadly, some of our young people rely on the extra energy to get them through the day. Some even think that it is necessary for them to be able to 'pump'. The Rūnanganui should support the decriminalisation of marijuana. This would go an enormous way to reducing the use of P.
- improve our housing and health; our pakeke and children need expert clinicians, doctors and facilities
- in my years of going back home to Reporua, I have rarely seen changes in regards to economic opportunities for the local people, and by local people I mean TRONPnui members. Drugs are rife, poverty is rife, the cost of living is through the roof, there are no incentives for TRONPnui members to come back home and settle. Where are the investment schemes available to TRONPnui members? Where can a TRONPnui member get a local job if he/ she decides to want to move back home? Where are the local programmes for TRONPnui members who have been drug affected/ abused and need to connect with their identity? There are probably more Ngāti Porou living homeless or in cars and garages in Auckland, Hamilton, Christchurch, Brisbane, or Sydney combined than there are in some of the towns that dot the East coast. My opinion is if TRONPnui is to be a force and truly represent the region, then they must operate in a way that builds, promotes and enhances economic and social growth for TRONPnui members and those who choose to live within the Rohe
- invest in our people, our rangatahi, to train and nurture and strengthen our Ngāti Porou existence
- investigate and support traditional or alternate health programs for whanau
- it appears that decisions are already made before board meetings by key people strategically so to circumvent outcomes

- it should be compulsory for all trust board members, the CEO and anyone else in a key position of responsibility to attend hui outside of home and explain what's happening to build our iwi
- it would be good if TRONPnui could give low- or no-interest loans to noho kaenga to help us put solar and wind energy into our whare, and also give similar loans to start-up SMEs
- ki ōku nei whakaaro, mā TRONPnui me ngā kamupene kei raro iho i a ia e whakamahi ana he pūtea mō ngā whānau, hapū, marae o Ngāti Porou. Me whakaritea he poari mai i ngā hapū o Ngāti Porou. Mā ngā hapū e whakatau ko wai ka noho hei māngai mō rātau ki runga i taua Poari. Mā ngā hapū o Ngāti Porou e whakatau ngā kaupapa e hiahiatia kia eke ki ngā taumata teitei, hei oranga mō ngā uri whakatipu
- kia kaha koutou ki te whakarongo, ki te titiro, ki te kōrero ki a mātou ngā uri whakatipu a rātau mā. Ko koutou ngā ringaringa, ko mātou te ūpoko me te tinana o to mātou iwi
- kia tau te rangimārie a te runga rawa ki runga i a tātou Porourangi ki uta, Porourangi tai! Whakarukea!
- look at the real issues concerning our people and be transparent with findings. Put in place focus groups to address matters of concern, communicate with integrity
- many noho kaenga appreciate the koha they receive from Fisheries for tangihanga
- marae should have more say when it comes to their tikanga – the Rūnanganui should not make that call
- maybe have more members who aren't trustees
- methamphetamine drug issue on the Coast should be addressed by Rohenga and supported by iwi networks
- more health incentives need to be implemented and Hauora to operate for the Coast continuously
- Ngāti Porou Hauora must stand on its own. It has never managed to survive within budget but it is not up to the Rūnanganui anymore to continue to top-up this ailing institution
- online wānanga for interested whānau who are overseas and away from home; similar to how they are run at home, where you apply through your hapū. Maybe paid positions for noho kaenga person to organise from the hapū
- our people need jobs - every adult should have the right to go to work every day and earn the money to sustain themselves and everyone that they are responsible for. Everyone should have the opportunity to feel proud of a hard day's work, proud that they have worked for the food on their plates and the clothes on their backs. Our whenua needs help and we are the only people who can help it. When the time comes (hopefully sooner than later) to treat the erosion and the catchment, let our people have the work and pay them a decent wage.
- please get a thorough background on your investments - some have been notably unprofitable – and please check and support noho kaenga suggestions and at least give sound reasons why not
- put more effort into contacting members with updates or voting information – traditional contact methods don't always work
- reduce the maximum term a trustee can stand from four terms to three – it's good enough for the American president, helps succession and ensures others have to step up. It's also a better image amongst the whānau, rather than having the same people in the trough
- remove Toitū

- set more realistic goals with numbers: how many jobs will be created, how many impoverished whānau will be pointed to Government assistance, what is the role of TRONPnui for those of us who are not receiving government assistance?
- spouses and/or immediate whanau members of elected trustees should not be able to sit on elected, appointed and/or paid roles on TRONPnui subsidiaries, Toitū and Holdco, the rationale being that there is enough good Ngāti Porou people available who have the skills, attributes and expertise kia whakatutuki pai ai ngā whainga o ngā mahi nei; it does not look professional and transparent when you have close whanau members and/or partners/spouses sitting on the subsidiaries, Toitū and Holdco
- staff upskilling and reo should be compulsory
- stop the bullshit crap that's going on – big scholarships to whānau and all the other stuff that is upsetting our iwi, by crikey
- take care of our kaumātua – this needs addressing; ask them what their needs are, I'm sure they can tell you
- Te Puia Hospital should be turned into retirement facility
- thank you to Apirana Mahuika and the pakeke who all contributed to the Ngāti Porou settlement. Thank you to Te Haeata who coordinated the process. I would like to hear what our academics and researchers say about the direction Ngāti Porou are heading
- the chairman should be elected by the board every year
- The criteria for selection and appointment to subsidiaries needs to retain its focus and emphasis on ensuring that the people with the requisite set of skills, expertise and experience to perform the purposes and functions of the Board are appointed
- the current TRONPnui trust deed provides for the TRONPnui to appoint TRONPnui trustees to subsidiary boards on the basis of up to 40% of the subsidiary board membership. This provision should be revised to up to one member ONLY, to ensure the emphasis is on the best people for the job. Current accountability mechanisms are sufficient to ensure the quality of oversight of the subsidiaries by the parent. Furthermore, the TRONPnui has the power to remove Board members, which is a primary accountability and performance tool
- the main concern I have is around the quality of leadership. There is no direction or engagement from the CE, nor the Chairman. There is no appreciation expressed to staff for the hard work they do, they are often treated badly and in some instances abused by management. The morale of staff is low and the culture within the organisation does not promote a positive and productive working environment
- the main office should be centrally located in Ruatoria and not leasing expensive commercial buildings in Gisborne
- the restrictions around the chairman criteria needs to be lifted, namely the clause of having to have served at least one term on the board before being eligible. We need to have a good Chair and the current system does not guarantee that this will happen
- the rumours and allegations in the Wellington region are fuelled by a lack of information and absence of whanaungatanga
- the state of our natural environment, cost of living, increased poverty, and loss of our water to overseas companies is deeply distressing; what steps are TRONPnui taking to address these issues at home and in New Zealand?

- the TRONPnui structure has allowed a small group of trustees and directors too much control over 'our' direction, resulting in the majority of Natis becoming disengaged from their iwi body
- The Waiapū and water movements are major environmental issues that should be at the forefront of discussions
- the weekly pānui that are emailed out on Fridays by the TRONPnui communications team are a good engagement tool - since the development of this method of communication, I have felt more informed about TRONPnui activities and events
- the wording in Toitū Ngāti Porou's trust deed and constitution needs to be reviewed to ensure consistency with the relevant sections within the TRONPnui trust deed and to minimise the unintended consequences and/or anomalies that have occurred [submitter gave detailed and specific example]
- there is "P" hitting the streets and from the Fisheries to the Farms, Whanau Oranga to Hauora, this drug is affecting families everywhere. Housing is a concern, job security is a concern, the fact of the matter is, as much as it is important for many of us to make a submission to ask for changes and to share what we need. A lot of us are working sun up to sun down just trying to keep up with the job needs and the clients' needs - all whilst keeping our own personal whānau needs balanced. How are we to do this, when we do all we can for our whānau we work with, in order to meet the criteria expected of us from funders to ensure the integrity of TRONPNUI is kept and maintained, without exploding and stress?
- there needs to be more emphasis on appreciating the employees. Some of the frontline workers are struggling at home and are not eligible to receive some of the services. Some want to upskill and become more competent and effective for whānau they support and work with. Some need to know that the mahi they do for the organisation is appreciated and are not just expected to mahi up because of payment, as some of the payments do not meet the mahi that many of the front line do
- Toitū is an unnecessary, expensive, gate-keeping entity. Remove it
- Toitū should consider funding all Ngāti Porou Marae a \$100,000 lump sum every five years or as the marae requires, rather than \$20,000 per year for 5 years. My view is, if marae want to apply to DIA for large financial injection, they need a third of the total amount - so, if your total project costs (say a new ablution block) costs \$300,000 then \$100,000 will greatly assist. As you have it now, \$20,000 will only get you \$60k
- trade training needs: build our skill base – we don't want others coming into our community
- TRONPnui needs to be strong in their stance against all oil explorations in our waters. We do not want to victimise ourselves all for the promise of the \$\$\$. We all know the effects oil exploration. If the organisational structure of TRONPnui was based on a holistic model, oil exploration would never be considered
- TRONPnui should be more accessible to the Ngāti Porou people
- TRONPnui should take a stance on zero tolerance for P
- TRONPnui: oversight over finances/priorities needs to be improved; Holdco: need to increase returns on investments, and a % of returns should have to be reinvested in Ngāti Porou businesses (not just TRONPnui ones); Toitū: needs to be resourced appropriately and not made to jump through hoops every year to be able to provide cultural development funding to the iwi
- trustees are receiving more money than hapū are!

- Wasting Ngāti Porou pūtea on operational activities must stop. This pūtea belongs to Ngāti Porou. There needs to be an annual distribution to Ngāti Porou through hapū and taurahere. This should be a minimum of \$2 million per year
- we have some amazing talent from Ngāti Porou, much of this talent aren't even considering working for the iwi and this worries me; I am also aware of some people not being considered from the iwi - this concerns me, too. How can our iwi best recognise the wide group of talented Natis and bring them back home to contribute to our iwi? I don't feel we have this at present
- we must have a corporation like management of maraes and their maintenance; a combined effort would bring massive savings in material and labour costs
- we need a shared vision which is realistic, has meaning but energises us, and is measurable
- we need to flatten the structures and eliminate barriers for our people. Look to devolve social services to our hapū/taurahere who are better in the know about who is in need in their communities. Strengthen hapū, marae and taurahere. Invest in our uniqueness, te reo me ōna tikanga - things that set us apart from the world. Support the kaupapa that are already working, and have a mechanism to assist whānau to get their ideas off the ground. TRONPnui ought to be an enabler, not a gate-keeper. There needs to be a significant restructure - get rid of Toitū, strip back layers of management - there are currently far too many managers. Recognise and acknowledge our great staff who go over and above - get rid of the māngere and the kūare, we are doing our people a disservice by keeping them employed. Let our skilled staff utilise all their skills. Live within our means
- we need to look to our own structures for collective decision-making, collective action and collective responsibility
- whakapapa research must be a priority as the whānau are starting to return and are keen to research their pepeha
- what about a Ngāti Porou app, this would be a good way to keep Natis updated with where the Rūnanganui is at, what it is offering, opportunities for Natis to contribute to the iwi, stats, transparency
- when elected, trustees need to be given a good background in who does what, especially who pays for what, and not just assume that because there is a business arm it is that which pays the corporate costs of the organisation. Because they do not.
- why do the trustees accept a budget that allows for \$700k deficit from the hospital? They should look for ways to at least break even. If this is acceptable in one unit of business, then it seems they will accept this from other units. Our hospital is valuable for the Coast whānau - they cannot all get to Gisborne easily. Look at the drug and alcohol problem on the Coast - if this can be owned and cleaned up, we may make improvements. Need work streams on the Coast to boost income to whānau
- why does TRONPnui still have the Wainui road office? It seems excessive to have three urban offices
- why should hapū – e.g. Te Aitanga a Hauiti – be able to be beneficiaries of this Deed, but then assert that they are an iwi and not want to sign the Foreshore Deed of Agreement?

#### Appendix 4: Summarised raw data from other submissions

The data in this appendix are drawn from kanohi-ki-te-kanohi, written and e-mailed submissions.

No.	Submissions
251	<ul style="list-style-type: none"> <li>more new housing for the elderly who want to return to the whenua</li> </ul>
253	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
254	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
255	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
256	<ul style="list-style-type: none"> <li>these six submitters support submission 262</li> </ul>
258	<ul style="list-style-type: none"> <li>leave the noho kaenga provisions as they are – those people need protection from decisions being made for them or about them by others who are not qualified to do so</li> <li>there are too many rohenga and too many trustees; have four rohenga each with one representative and three representatives who live outside the rohe</li> <li>the election process needs an overhaul – it doesn't result in qualified, experienced or capable people getting elected; criteria need to be developed, formal governance training needs to be undertaken, and proven service needs to be a qualification to stand; shortlisting should be done by an independent panel, who interview and select the best candidates</li> <li>term of office should be four or five years</li> <li>the requirement for the chairperson to have served one term should be deleted</li> <li>trustees shouldn't be paid twice for sitting on more than one Board – it's part of their portfolio; the cost of governance is too high</li> <li>the boards of HoldCo's subsidiaries should be disestablished and the responsibilities assumed by the HoldCo board; HoldCo's board should comprise two independent directors and three of Ngāti Porou descent; appointments should be made using a similar panel approach (see above) with a strict, competency-based process</li> <li>Toitū should be dissolved – its functions can be carried out by the TRONPnui board</li> <li>the Ngāti Porou Hauora board should remain, as this is a specialised area</li> </ul>
260	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> <li>the present system is too unfair, with only 3,000 Natis remaining at home – it seems like those at home think they are owed something by those who have left</li> <li>we want meaningful engagement with taurahere over this issue</li> </ul>
262	<ul style="list-style-type: none"> <li>amend the Rūnanganui structure, amend the representation model and implement a financial distribution model into the trust deed (details below):</li> <li>1. <b>Amend the Rūnanganui structure and re-establish its purpose</b> (to shift the balance of decision-making and financial resources away from one central body and to support the development of Ngāti Porou at hapū, community and taurahere level; the Rūnanganui should be a facilitator/coordinator rather than a competitor for Ngati Porou resources)</li> <li>the purpose of the Rūnanganui should be to focus on revenue generation, capital growth, asset protection and distribution of funds to Ngati Porou communities e.g. Hapū and Taurahere.</li> <li>operational: remove the need for the TRONPnui's huge operational bureaucracy by reducing the size of the Parent body to a small CE's office.</li> <li>holding Company: put all investment, financial and business components of the organisation under Holdco.</li> </ul>

	<ul style="list-style-type: none"> <li>• subsidiaries: remove the need for so many Boards. The Elected Representatives should be better utilised for planning and decision making. Specific expertise can be brought in to advise the Board as needed.</li> <li>• Toitū: Remove Toitū and place the cultural responsibility for Ngati Porou with Ngati Porou communities e.g. Hapū and Taurahere.</li> <li>• support services: all support services including Ngati Porou Hauora, Whanau Oranga and other services should stand on their own and operate within their budgets. Ngati Porou finances should not be spent on services that receive government funding.</li> <li>• distribution of resources (financial or otherwise) to all Ngati Porou should be decided at the TRONPnui Board.</li> <li>• define Ngati Porou according to whakapapa, NOT geography</li> </ul> <p>2. <b>Change the representation model</b> (because the current system is unfair. It ignores one of the founding principles of the Trust Deed to 'unite the people'. The Trust Deed requires 50% of the elected representatives to be noho kaenga and the Chair must also be noho kaenga. This puts control in the hands of less than 13% of Ngati Porou thereby ignoring the skill and expertise of the 87% who are kei te whenua. Also, the registration process is difficult e.g. identifying a Marae when many Ngati Porou born today do not know where they come from. The registration process is unnecessarily onerous. This system has perpetuated exclusionary behaviour by those who live back home. We need a system that supports and encourages the development of ALL Ngati Porou, including 'kei te whenua' while maintaining the mana of our home marae. Currently Ngati Porou who live away from home do not vote, take little interest in the activities of the Rūnanganui and are losing their Ngati Porou-ness. This has caused disengagement, loss of identity and disillusionment at the unfair distribution of resources)</p> <ul style="list-style-type: none"> <li>• remove noho kaenga bias by changing the Representation Model to engage all Ngati Porou. Replace Tipuna Rohenga 'electorates' with a Regional Taurahere model (see Appendix B)<sup>8</sup>.</li> <li>• remove the requirement that the Chair should be noho kaenga.</li> <li>• simplify the electoral voting process. Based on our Regional Taurahere model, each Taurahere to elect 2 representatives. OR under the current system, adult members can vote for any person who stands for election, irrespective of their regional affiliation or Rohenga.</li> <li>• remove any impediments that may prevent adult Ngati Porou from registering AND voting.</li> <li>• build better capability at the board table. The skill and expertise of Ngati Porou is poorly represented at the board table. Changing the representation model will draw on a national pool of expertise to represent Ngati Porou at the Board table rather than what is currently happening</li> </ul> <p>3. <b>Implement a financial distribution model</b> (Holdco pays a dividend of \$3m each year to TRONPnui. This dividend should be distributed to the people. But every year it has been absorbed into the operations of TRONPnui. No distribution has been made directly to the people. The annual dividend needs to be fairly distributed DIRECTLY to all Ngati Porou, preferably according to the population of each Regional Taurahere. It is argued that the marae grants have come from this money, but that is incorrect: Toitū funds the marae grants from tax refunds (until the last year))</p> <ul style="list-style-type: none"> <li>• include in the Trust Deed a Financial Distribution Schedule. The distribution model can be based on the demographics for the Rohenga Tipuna and each Regional Taurahere (see Appendix C).</li> <li>• eliminate TRONPnui's centralisation of power by identifying its role as empowering Ngati Porou people everywhere - NOT to be a competitor with Ngati Porou communities (hapū, taurahere) but a coordinator-facilitator enabler</li> </ul>
263	<ul style="list-style-type: none"> <li>• this submitter (a group) wishes to be heard by the Rūnanganui before the latter makes any decisions on the review</li> <li>• the way in which certain classes of Ngāti Porou lands are organised, governed and managed on a day to day basis has absolutely nothing to do with the settlement assets over which the trust deed presides – this is the prerogative of the ahi kā, and always will be</li> <li>• the review of the trust deed applies to a separate asset class, ownership of which has been democratised by the settlement process; we can no longer continue to accept a minority of the tribe having preferential rights in relation to these lands – therefore, the present rohenga must be reviewed and all options should be considered, with a view to encouraging the widest possible participation</li> <li>• we should consider a staggered election process, like our incorporations</li> </ul>

<sup>8</sup> Appendix B of submission 262 is appended to this report as Appendix 4A.

<b>264</b>	<ul style="list-style-type: none"> <li>the trust deed needs to be reviewed to be truly representative, transparent, sustainable, intergenerational and accountable</li> <li>we are all Ngāti Porou, so the noho kaenga distinction should be deleted from the deed</li> <li>candidates for election must have proven business capabilities (not just business capabilities)</li> <li>the term of office should be reduced from three consecutive terms to two (so we get fresh thinking)</li> <li>if the rohenga provisions are retained, rohenga candidates must actually live within the rohenga</li> <li>governance costs are outrageous – trustees should not receive multiple fees for additional board positions</li> <li>the HoldCo subsidiary boards should be collapsed into the HoldCo board</li> <li>Toitū needs to have a clear, four-year strategy</li> </ul>
<b>265</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
<b>266</b>	<ul style="list-style-type: none"> <li>hapū up and down the country are in favour of managing their own resources</li> <li>make Ngāti Porou P-free</li> <li>be frugal with meetings, hold them infrequently and online whenever possible</li> </ul>
<b>267</b>	<ul style="list-style-type: none"> <li>this whānau supports submission 262</li> </ul>
<b>268</b>	<ul style="list-style-type: none"> <li>these 15 submitters support submission 262</li> </ul>
<b>269</b>	<ul style="list-style-type: none"> <li>the Rūnanganui needs to make provision for those living outside the rohe to succeed educationally</li> <li>I'd like to see more emphasis on education, both locally and nationally</li> </ul>
<b>270</b>	<ul style="list-style-type: none"> <li>the Rūnanganui has become fat; it has taken health funding that rightly belongs to the Hauora – I want to see this funding returned</li> <li>the Hauora needs to undergo a full review – poor funding makes it hard to get good staff</li> <li>the value of fees paid to the governance of the Rūnanganui is a disgrace</li> </ul>
<b>271</b>	<ul style="list-style-type: none"> <li>there's lots of talent outside the rohe of Ngāti Porou</li> <li>noho kaenga face difficult social realities, but is it our job, or the government's, to support them?</li> <li>what's our vision for 50 years into the future? 100 years?</li> <li>the Rūnanganui needs to take responsibility for reviewing its own performance</li> <li>funding needs to be made available to the Hauora</li> <li>the cost of our governance is too high</li> <li>low voter turnout undermines the mandate of elections</li> </ul>
<b>272</b>	<ul style="list-style-type: none"> <li>the ahi kā get little or no support from the Rūnanganui</li> <li>we need a language facility – why isn't there one at Te Tini o Porou?</li> <li>I often feel embarrassed when hosting visitors – we don't know any Ngāti Porou waiata!</li> <li>I can't think of any cultural practices we employ as staff</li> <li>what actually is our vision??</li> <li>our Whānau Oranga services need a real shake-up – the leaders have no vision, and we're just out to get whatever funding we can, without discretion; we have some great opportunities, but the leaders can't see it</li> </ul>
<b>273</b>	<ul style="list-style-type: none"> <li>this whanau of 39 support submission 262</li> </ul>
<b>274</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
<b>275</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>



<b>276</b>	<ul style="list-style-type: none"> <li>• this submission is from the board of Toitū, who envisage it being dealt with by another process</li> <li>• that certain defined terms in the trust deed be simplified and aligned</li> <li>• that a drafting error in relation to certain terms be corrected and that the term “cultural development” be used to replace those terms</li> <li>• that the meaning and practical effect of the phrase “solely for the benefit of” be discussed and agreed</li> <li>• that the “40% rule” be converted from a percentage to a specific number</li> <li>• that certain steps be taken in relation to the process of identifying and appointing Toitū board members</li> </ul>
<b>278</b>	<ul style="list-style-type: none"> <li>• the submitter asks that TeAohou Marae be included in the ninth schedule (list of rohenga tipuna and hapū) to the trust deed of TRONPnui</li> </ul>
<b>279</b>	<ul style="list-style-type: none"> <li>• in carrying out a review like this, TRONPnui should provide support to its members to understand the trust deed and to contribute to the review process, and should allocate sufficient time for the process</li> <li>• that the principle “Ko te whare maire...” be replaced by a more contemporary message</li> <li>• clause 1.3 of the deed should be amended to make it clear that TRONPnui’s mandate only extends to settlement assets, and that the management of other Ngāti Porou affairs, such as marae and traditional lands, remains with the people</li> <li>• that the register of heritage assets be more easily accessible</li> <li>• that TRONPnui develops a proper strategic plan, and from this produces proper annual plans (and that these be easily accessible)</li> <li>• that the total of elected representatives’ fees be capped at \$100,000 per annum (though higher for HoldCo) and reviewed every five years</li> <li>• that no family member of an elected representative be employed or appointed without a robust and transparent process</li> <li>• that the number of trustees be reduced to seven</li> <li>• that the representation model in submission 262 be adopted, and that a representative from Australia be appointed</li> <li>• that Toitū be disestablished and its functions taken over by the elected representatives [multiple reasons listed]</li> <li>• far too little of the return from the settlement proceeds is being made available to, or invested in, taurahere</li> <li>• Ngāti Porou are seeing very little benefit from the settlement at this stage</li> <li>• that all health services be consolidated into one unit operating from Te Puia Springs</li> <li>• that the housing, employment and education portfolios be run from Ruatoria</li> <li>• we need much better leadership – people who can embrace change and drive results</li> </ul>
<b>280</b>	<ul style="list-style-type: none"> <li>• the submitter does not feel that TRONPnui allows the views of hapū to be expressed in relation to hapū rights and responsibilities, and that TRONPnui pays insufficient regard to the protection of customary rights</li> <li>• the submitter asks that TRONPnui take no further action in relation to the application it lodged under the Marine &amp; Coastal Area (Takutai Moana) Act 2011 on 31 March 2017 until hapū have been meaningfully consulted and have consented to the process</li> </ul>
<b>281</b>	<ul style="list-style-type: none"> <li>• this submitter supports submission 262</li> </ul>
<b>282</b>	<ul style="list-style-type: none"> <li>• the Group should publish quarterly reports and make these available on the website</li> <li>• such reports should include not only financial matters but also the impact on Ngāti Porou of the Group’s activities in employment, housing, health and education</li> <li>• this approach will make it easier to ‘digest’ what the Group is doing, rather than getting the information on one hit at the AGM</li> </ul>
<b>283</b>	<ul style="list-style-type: none"> <li>• the settlement funds belong to all Ngāti Porou, including the 87% of the iwi who live outside the rohe, so the representation model needs to be changed to better facilitate this</li> </ul>

	<ul style="list-style-type: none"> <li>the process for allocating and distributing funds also needs to be reviewed</li> </ul>
<b>284</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> <li>hasn't seen any benefit for the marae in Whangarā</li> <li>kei te whenua need to be kept in the loop with communications</li> <li>there needs to be a better split of funding between noho kaenga and kei te whenua</li> </ul>
<b>285</b>	<ul style="list-style-type: none"> <li>we wish to pursue issues that remain outstanding in the post-settlement environment, and we would like to engage with TRONPnui over these issues – preferably through a formal process of engagement with an appropriate terms of reference</li> </ul>
<b>286</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
<b>287</b>	<ul style="list-style-type: none"> <li>these seven submitters support submission 262</li> </ul>
<b>288</b>	<ul style="list-style-type: none"> <li>the submitter requests further discussions between the Rūnanganui and Nuhiti Q Incorporation regarding the management of the Nuhiti Reserve</li> </ul>
<b>289</b>	<ul style="list-style-type: none"> <li>the Rūnanganui should implement a process of self-review before sending the trust deed out for wider consideration, in order to self-identify any obstacles to better performance</li> <li>we would like the noho kaenga representation provisions to remain intact</li> <li>we think there should be a single, national taurahere representative on the Rūnanganui tasked with conveying the needs of kei te whenua to the Rūnanganui, in view of the fact that the role of kei te whenua is to support and enable political, cultural and social reconnection of kei te whenua to our hapū and marae</li> <li>we encourage the Rūnanganui to consider how they might further support taurahere in their work of re-engaging kei te whenua</li> </ul>
<b>290</b>	<ul style="list-style-type: none"> <li>we need better performance from TRONPnui so marae can be given a greater distribution</li> <li>our small area is disadvantaged by the rohenga tipuna structure</li> <li>perhaps the taurahere voice on TRONPnui should be limited to 25%</li> <li>we need to streamline and simplify the structure, and lower its cost</li> <li>we'd like to see more investment into education</li> <li>we really haven't seen any improvement here on the Coast since the settlement</li> </ul>
<b>291</b>	<ul style="list-style-type: none"> <li>these three submitters support submission 262</li> </ul>
<b>292</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
<b>293</b>	<ul style="list-style-type: none"> <li>these two submitters support submission 262</li> </ul>
<b>294</b>	<ul style="list-style-type: none"> <li>these 12 submitters support submission 262</li> </ul>
<b>295</b>	<ul style="list-style-type: none"> <li>this submitter supports submission 262</li> </ul>
<b>296</b>	<ul style="list-style-type: none"> <li>mandate: <ul style="list-style-type: none"> <li>decisions seem to be made without genuine consultation</li> <li>there is a lack of engagement generally – how do we fix this?</li> </ul> </li> <li>settlement process: <ul style="list-style-type: none"> <li>lands need to be returned to original owners/shareholders</li> <li>benefits need to be distributed back to the people</li> <li>TRONPnui is usurping the role/manā of hapū</li> <li>what the vision, the big picture?</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>• engagement: <ul style="list-style-type: none"> <li>- we need to know much more about engagement – how many of us are engaged, where are we engaged and where are we not engaged, how many of us vote, how many turn up at hui, what is being done to improve these figures, how well are feedback hui (with elected representatives) working?</li> <li>- we need a formal survey to answer these questions</li> </ul> </li> <li>• strategic plan: <ul style="list-style-type: none"> <li>- where is it??</li> <li>- Ngāti Porou need to sign off on this</li> </ul> </li> <li>• representation: <ul style="list-style-type: none"> <li>- hapū want much more engagement, much better communication, more empowerment and self-determination</li> <li>- hapū boundaries need to be reviewed</li> </ul> </li> <li>• chairperson <ul style="list-style-type: none"> <li>- being a high-profile person shouldn't be a qualification for the role</li> <li>- the job is to chair the Rūnanganui and not get carried away by sitting on lots of other boards</li> </ul> </li> <li>• general comments: <ul style="list-style-type: none"> <li>- there are a lot of achievers outside the rohenga who are saying they want to see the iwi grow</li> <li>- everyone is moving away as there are no jobs</li> <li>- the commitment for them is to move home and walk the talk on their whenua, participate and bring their own ideas home. There needs to be a dynamic change – whilst it is OK to come home and bring ideas home, it is also about keeping the momentum going for the future.</li> <li>- we need to keep in mind the concept of ahi kaa ... it is about the ones who are away who are saying everyone should come home; the starting point should be how do we retain the whānau at home</li> <li>- is there project funding for hapū and who can apply for it?</li> <li>- what does Toitū do?</li> <li>- what is happening with the reo strategy? funding should be redirected to hapū; hapū need to get started and take on some of the initiatives</li> <li>- ahi kaa is struggling on all fronts; whānau who are living away from home come home and have different feelings of what is happening at home</li> <li>- nepotism and conflicts of interest are not a good look</li> </ul> </li> </ul>
301	<ul style="list-style-type: none"> <li>• increase the amount of funding made available through Toitū for educational grants</li> </ul>
302	<ul style="list-style-type: none"> <li>• expressed the view that funds totalling \$132 million were wrongly appropriated by the Rūnanganui from their rightful owner, Uepohatu</li> </ul>
304	<ul style="list-style-type: none"> <li>• the Rūnanganui is too big and costly, and should be reduced in size</li> <li>• the requirement to be noho kaenga for certain elected positions should be removed</li> <li>• Toitū should be removed and replaced with a transparent alternative</li> <li>• remove the Membership Committee – marae and kaumātua are able to do this</li> </ul>
305	<ul style="list-style-type: none"> <li>• Ngāti Porou members should be able to vote at large, not just within a rohenga</li> <li>• too much money is paid to Toitū for little result</li> <li>• over \$1 million in governance fees is a really big red flag</li> <li>• we need a smaller number of elected members</li> <li>• we need to avoid becoming a Crown agency and becoming too dependent on Crown funding</li> <li>• the head office of the Rūnanganui should move back to Ruatoria</li> </ul>
306	<ul style="list-style-type: none"> <li>• open up the voting system – make it at-large</li> <li>• we have no confidence in the chair – there are better people who live outside the rohe</li> <li>• we need a smaller board</li> </ul>

<b>307</b>	<ul style="list-style-type: none"> <li>the size of the main board should be cut in half</li> <li>the chair should be appointed by the iwi</li> <li>Toitū should go – it costs too much, and there are still no education grants; plus, there is nepotism in the granting of scholarships</li> <li>return the headquarters to Ruatoria</li> </ul>
<b>308</b>	<ul style="list-style-type: none"> <li>board members are more committed to their own gains – they have their own agendas</li> <li>we should be able to vote for whomever we want, wherever they live – we are adults voting for adults</li> <li>the cultural distributions subgroup isn't working – it hasn't been run properly</li> </ul>
<b>309</b>	<ul style="list-style-type: none"> <li>the environment at home is people drugging themselves up, unemployed, with no sense of direction – what does this say about the Rūnanganui? Everyone has left the Coast</li> <li>we need jobs, and we need healthy whānau – the board needs to stop spending on a few and start spending wisely</li> <li>anyone who is Ngāti Porou should be able to vote for anyone else who is Ngāti Porou in elections</li> <li>we should all vote for who is Chair</li> </ul>
<b>310</b>	<ul style="list-style-type: none"> <li>when I come home, I'm saddened by the state of my cousins – many are on drugs, many are unemployed, many are drinking until they fall</li> <li>I want the Rūnanganui to work alongside those who want to work – people say there is nothing happening</li> <li>hapū should be talking about tourism ideas – our people are natural hosts</li> <li>the bit in the deed about voting and electoral boundaries should be removed – it is outdated and doesn't empower people</li> <li>the registration form is too 'busy'</li> </ul>
<b>311</b>	<ul style="list-style-type: none"> <li>there are lots of potential job opportunities at home, but the Board needs to invest in our people and give them the resources to do their own thing – we don't need a monster structure chewing through funds</li> <li>there are too many Board members, the cost of governance is too high, and there are too few positive outcomes</li> <li>settlement funds should build up our people – give the money to hapū and let them decide what to do with it</li> <li>leadership is an issue – let anyone stand for Chair, otherwise it's a form of forced leadership</li> </ul>
<b>312</b>	<ul style="list-style-type: none"> <li>knowing what things are like back home actually makes me want to stay away – whenever I go home, I leave with a heavy heart – no-one wants to learn, because they have no vision for the future – there is youth suicide, the kaumātua look worn out (whereas the board of the Rūnanganui look healthy and wealthy)</li> <li>we need to cut down the size of the Board</li> <li>we need training programmes for real development</li> <li>remove Toitū – it's the elephant in the room</li> </ul>
<b>313</b>	<ul style="list-style-type: none"> <li>education outcomes are stunted by the depressed community [on the Coast]</li> <li>we need education grants/scholarships – set up an education fund (it would be a better use for the governance fees we pay)</li> <li>Toitū is an area of grief – they seem to have expanded their boundaries – its activities should be given to hapū and taurahere</li> <li>the noho kaenga clause in the deed has to go – it is a hangover – people should be free to vote for anyone</li> </ul>
<b>911</b>	<ul style="list-style-type: none"> <li>Board needs to fulfil its legal obligation to produce strategic and annual plans</li> <li>policies around conflicts of interest need to be tightened up</li> </ul>

	<ul style="list-style-type: none"> <li>• Rūnanganui should archive its documents in perpetuity</li> <li>• Membership Committee is unnecessary – just needed for exceptional cases</li> <li>• Rūnanganui needs to do a better job of maintaining the register of members</li> <li>• clause 7 of schedule 1 of the trust deed needs to refer to marae</li> <li>• there should be no limitation on the number of terms an elected representative can serve</li> <li>• chairperson shouldn't need to be noho kaenga, nor should s/he have a casting vote</li> <li>• disestablish Toitū – it's not working, and it just adds to the already-substantial cost of governance</li> <li>• make this five-year review process perpetual</li> <li>• permit any number of trustees to be on subsidiary boards</li> </ul>
912	<ul style="list-style-type: none"> <li>• don't really know what the Rūnanganui's vision is, or what they're trying to achieve – it all feels just like another government department. Where's the inspiration?</li> <li>• would like to see some really simple outcomes on the ground – can't see anything happening, and certainly nothing creative, nothing entrepreneurial</li> <li>• the services aren't reaching those on the ground</li> <li>• too many trustees, too many overpaid "hui-hoppers" – the overall cost is too high; feels like a snobby clique</li> <li>• feels like a really top-down organisation, too much like a Pākehā organisation</li> <li>• would prefer a first-past-the-post voting system</li> </ul>
913	<ul style="list-style-type: none"> <li>• likes the way the Rūnanganui employs people from within the iwi, feels supported in her career, and wants them to keep doing this</li> <li>• likes initiatives like forestry, honey, that will generate employment for Ngāti Porou</li> <li>• thinks the Rūnanganui is really dragging the chain when it comes to youth services – really doesn't see much in the community for kids – would help to keep them out of gangs and off drugs – maybe Te Tini needs to be used more for this?</li> <li>• Rūnanganui needs to be really clear in delineating its role from that of hapū, and not trample on them</li> <li>• need some really good housing strategies, both in Gisborne and up the Coast</li> <li>• would like better transport for the old folk</li> <li>• would like to see in-kind distributions from Fisheries</li> <li>• doesn't like board members being on more than one board and drawing multiple fees</li> <li>• wants the Rūnanganui to consolidate the space it occupies – too expensive at the moment</li> <li>• wants to see more emphasis on education – catch them at intermediate/high school level, so they don't get idle and into trouble</li> </ul>
914	<ul style="list-style-type: none"> <li>• wants more emphasis on health service (and very concerned about Hauora costs)</li> <li>• wants obstacles to registration removed</li> <li>• the Rūnanganui really needs to learn to listen!</li> <li>• where's the education strategy?</li> <li>• need to make much better use of technology to connect people together</li> </ul>
915	<ul style="list-style-type: none"> <li>• was formerly a trustee, but found it too discouraging – doesn't think the organisation was making a difference</li> <li>• sad to see so many people in such poor condition on the Coast – has approached the Rūnanganui but been told the cupboard is bare; poverty is becoming entrenched, too many Ngāti Porou are missing the bus</li> <li>• wants to see all marae prospering</li> <li>• sees the hapū as the basic organising unit and wants the Rūnanganui to recognise this</li> <li>• has ideas for a range of new services</li> </ul>
917	<ul style="list-style-type: none"> <li>• the deed – and therefore this process – seems inaccessible to many</li> </ul>

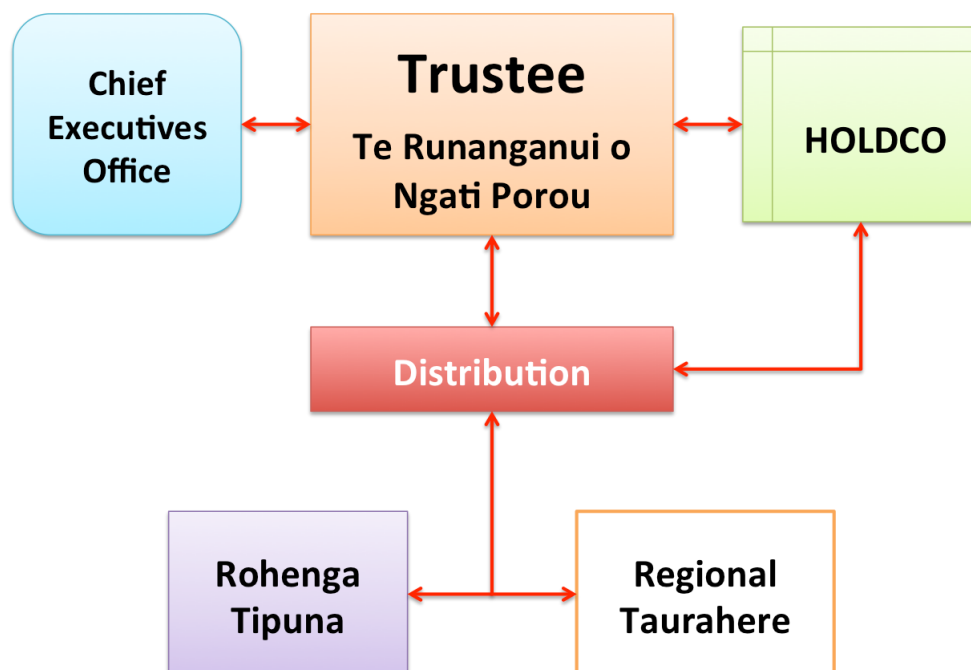
	<ul style="list-style-type: none"> <li>• wants to see much better accountability from the Rūnanganui – seems to be a real lack of performance, no concrete outcomes</li> <li>• why so few scholarships? shouldn't we be investing heavily in this area?</li> <li>• we need to empower our people, not provide handouts</li> <li>• would like an annual review of the chair and deputy chair roles</li> <li>• would like the term of office reduced to three years</li> <li>• there are no governance policies – nothing</li> <li>• there's a degree of laziness in both the governance and the management of the Rūnanganui; has been a succession of poor CEOs</li> </ul>
918	<ul style="list-style-type: none"> <li>• questions the calibre of the Rūnanganui's governance, says there's a division around the table – those who support the chair and those who don't; needs a list of the attributes of a good governor</li> <li>• why is there no strategic plan?? there should be clear and measurable targets</li> <li>• doesn't think many Ngāti Porou actually understand the structure or the roles of the various entities</li> <li>• wants the number of trustees reduced to cut the costs</li> <li>• thinks the rohenga system stands in the way of the best people being elected to the job – doesn't like the "guaranteed" representation in the deed</li> <li>• we need to find out why Ngāti Porou are disengaged, and find new ways of communicating with them</li> <li>• doesn't think the chair needs to be noho kaenga</li> </ul>
920	<ul style="list-style-type: none"> <li>• there's a "them and us" mentality, and an increasing dependence on the Rūnanganui as the provider of all things</li> <li>• wants the Rūnanganui's assets to be devolved to hapū, so they can gain directly from the settlement – which isn't happening at present; doesn't want a handout, just wants the return of resources</li> <li>• there's a real issue with nepotism and conflicts of interest – sees the flash offices, but doesn't see any benefits flowing to Ngāti Porou: "they need to think about their corporate image" – it's a waste of resources</li> <li>• doesn't like being forced to identify with only one hapū</li> </ul>
921	<ul style="list-style-type: none"> <li>• wants to see a higher level of accountability</li> <li>• not happy with so much forestry and its impact on the land – would rather use it for different purposes</li> <li>• wants more research into other opportunities for economic development, like aquaculture</li> <li>• wants Ngāti Porou to be independent of the Crown, with no need for welfare benefits; thinks the Rūnanganui could achieve this, with the right research</li> <li>• would like to see more grants, especially for education (but less for forestry)</li> </ul>
922	<ul style="list-style-type: none"> <li>• says the Rūnanganui is "going down the gurgler"</li> <li>• too many trustees, who also sit on subsidiary boards and draw fees – no-one else benefits</li> <li>• doesn't like the requirement for a trustee to have served one term before becoming chair</li> <li>• hard to see any results from the Rūnanganui</li> <li>• no clear separation of governance and management – jobs are created by the board for the board and their families – needs a clean-out, hates the nepotism he sees</li> <li>• disagrees totally with the rohenga system – says they don't get the right people as a result, and wants it to change</li> <li>• thinks the Rūnanganui is arrogant in its dealings with hapū</li> </ul>
923	<ul style="list-style-type: none"> <li>• lack of communication – don't really know what's going on with the Rūnanganui</li> <li>• not happy with the voting system – would like it opened up to those not living in the area</li> <li>• too much nepotism, too much whanau</li> <li>• chair doesn't have the skills to run the Rūnanganui</li> <li>• has lost trust in the Rūnanganui</li> </ul>

	<ul style="list-style-type: none"> <li>hospital costs too much to run, not happy with settlement funds being used to keep it afloat</li> <li>Rūnanganui has too many premises – needs to consolidate</li> </ul>
924	<ul style="list-style-type: none"> <li>too many conflicts of interest</li> <li>doesn't like the lack of transparency – jobs given out without due selection process</li> <li>looks like one group of whānau are running the Rūnanganui and looking after each other</li> <li>hard to see any return from the money being spent on trustees – could use this much better; people are suffering and nothing is being done – and things won't get any better</li> <li>it's a tauwiwi structure which doesn't acknowledge the place of hapū</li> <li>there's a general tone of unhappiness about the way things run</li> </ul>
925	<ul style="list-style-type: none"> <li>highly critical of the Rūnanganui and the way it is run; lots of concerns about lots of things</li> <li>serious issue with the Hauora and the amount of money being poured into it by the Rūnanganui</li> <li>very concerned about the level of payment to trustees, doubling-up of fees</li> <li>concerned about the overall quality of governance – doesn't like the electoral system and doesn't think it produces the right people with the right skills, thinks other models should be looked at</li> <li>would like the chair to be elected at large</li> </ul>

## Appendix 4A

Appendix 4A comprises the appendices to submission 262 on page 70 above.

### A: Possible operational model



## B: Proposed Ngāti Porou Regional Taurahere Map (statistics NZ)

Identify Regional Taurahere demographically e.g:

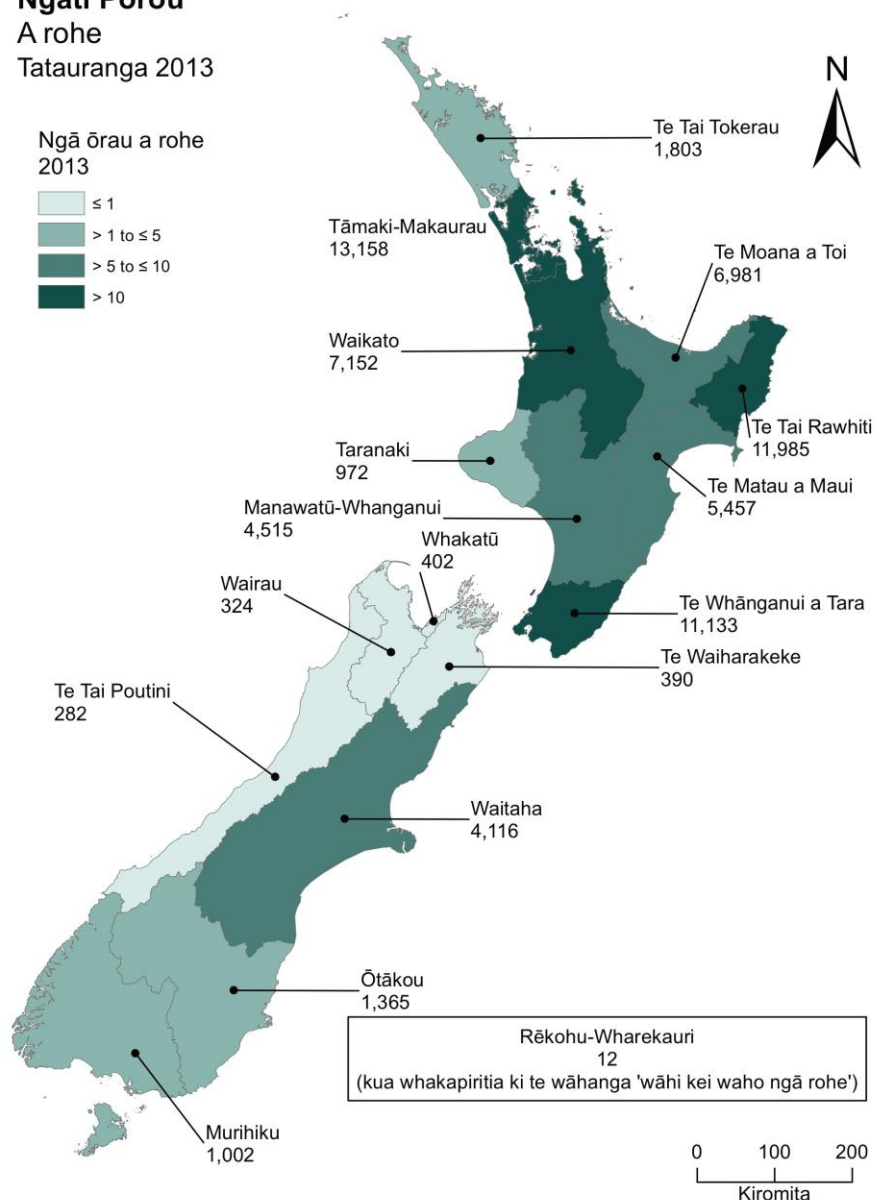
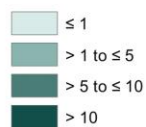
1. Rohenga Tipuna: Ngāti Porou actually living at home on the coast, approx 3,500.
2. Regional Taurahere 1: Auckland and Northland population approx 14,961;
3. Regional Taurahere2: Waikato and BoP population approx 14,133;
4. Regional Taurahere 3: Gisborne and East Coast, Potikirua ki Te Toka a Taiau, approx 11,985;
5. Regional Taurahere 4: HB, Taranaki and Manawatu population approx 10,944);
6. Regional Taurahere 5: Wellington region and Nelson/Marlborough population approx 12,249;
7. Regional Taurahere 6: Canterbury, West Coast, Otago and Southland population approx 6,777;
8. Ngāti Porou ki te Ao: Ngāti Porou living outside Aotearoa.

### Ngāti Porou

A rohe

Tatauranga 2013

Ngā ōrau a rohe  
2013





**C: Distribution example**

For example, if \$2m was distributed annually with, say, 10% allocated directly to Rohenga Tipuna, the allocation would look something like this:

<b>Electoral Zones</b>	<b>Total Population</b>	<b>\$ Distribution</b>
Rohenga Tipuna - Potikirua ki Te Toka a Taiau	3,500	\$200,000
Taurahere 1 - Auckland & Northland	14,961	\$379,031
Taurahere 2 - Waikato & BOP	14,133	\$358,054
Taurahere 3 - Gisborne (includes Rohenga Tipuna)	11,985	\$303,636
Taurahere 4 - Hawkes Bay, Taranaki, Manawatu	10,944	\$277,262
Taurahere 5 - Wellington, Tasman, Nelson, Marlborough	12,249	\$310,324
Taurahere 6 - Canterbury, West Coast, Otago, Southland, Chathams	6,777	\$171,693
Ngati Porou ki Te Ao	Process to be established	???
<b>TOTAL</b>	<b>71,049</b>	<b>\$2,000,000</b>

## **Appendix 5: Notes from initial series of consultation hui**

Note:

- (a) the identities of attendees at the hui have been anonymised in these notes; and
- (b) the feedback from some of the consultation hui held in the rohenga tipuna have been included in Appendix 4.

### **Auckland:**

In general there was strong support for this Review. AB explained that a process was already in place for the members of the Tamaki Taurahere to begin its review as soon as Matatini was over with the intention of providing a submission. Korero was wide-ranging. Among the issues raised were three key areas: reviewing the electoral process and the numbers of Board members, with some people wanting a smaller Board while others, including CD, wanting "heaps more reps, particularly from our urban areas". Also that it was time to update the 'financial allocation' model. And a concern expressed by both Auckland and Hamilton (raised initially by EF) was, "how serious is this (Trust Deed Review) being taken by the Board and those back home?" Regarding this, GH commented that the Rūnanganui should have done an independent analysis - or 4 or 5 - of the Trust Deed and brought those results to the people for discussion and consideration. In response, the Board members went through the timetable for the Review process. And explained that an independent would be brought in for the final report.

### **Other korero:**

1. IJ - Positive change and agile governance. Also how to support our people back home while also empowering communities of Ngati Porou where they live.
2. KL - Strong economic arm needed. Can't have a strong social welfare system without a strong economic arm.
3. GH - Independent analysis would have been good. Transparency a big issue for our Rūnanganui. Questions were asked about the Review process and this was clarified.
4. MN - 'change is hard for old dogs'. But change is good for the up and coming. Use of modern day technology is necessary. He also asked that for someone like him who knew little about the Deed (probably the majority Ngati Porou), what areas should he start with.
5. AB - Supports the idea of smaller numbers on Board. Also, 'no rohe' boundaries. Cause of amuamu. Earlier model for Rūnanga had an economic focus. Time to establish 'new hapū' concept which would include communities of Ngati Porou who don't live at home.
6. KL - Want to keep the rohe boundaries in place. This adds value from the difference.
7. IJ - the Board is too big, not agile and had too many competing priorities. Not enough resource to be everything to everyone. Need to review priorities. Purpose? Cultural and identity. Structure? Operative versus Governance. Need to ensure the right people are in the right places. Economic Development on the coast really important. Need economic leadership.
8. KL - new systems are needed and not just at home but wherever Ngati Porou are. Update the allocation model to suit the demographics. Must not perpetuate the role of the Crown. Self-realisation and actualisation of Ngati Porou more important. Purpose of TRONPnui - perpetuate te mana motuhake o Ngati Porou. Constitution should outline responsibilities.
9. IJ - Must readdress the imbalance of Ngati Porou kei te whenua but not lose the mana of home marae and hapū.
10. AB - The election process may not be working. The 80s voting had to be done at home from home - didn't work. Agile decision-making? What does this look like?
11. OP - What's happening with housing back home?
12. EF - We have many academics in Ngati Porou, a mass of skills that are under-utilised. How can we help?
13. CD - very Ngati hui, (mostly) only women spoke!

### **Hamilton:**

A very small turnout because of the late notice but each person bought a powerful korero to the hui. There was complete support for the Review. QR reminded everyone that the Review was always on the cards as the original Deed was written under a set of conditions that would enable settlement to be reached.

The discussion ranged widely from questioning how well the Rūnanganui was meeting its current objectives to ST's proposal for a Think Tank that could be utilised for Review's such as this but also to use 'the great capacity inherent in Ngāti Porou.'

**General Korero:**

1. QR - Rūnanganui's role should be to facilitate empowerment of the people. It should NOT be a competitor with other Ngāti Porou groups - hapū, whanau, taurahere - but a cooperative facilitator. Need Ngāti Porou to be engaged - if not it's hard to mobilise and grow. Disappointed around use of cultural settlement money not being distributed for participatory purposes. Potential was not fully realised. We are too much like a government department. Now people will have a chance to go over the deed and make it more functional and inclusive.
2. Is TRONPnui meeting its trustee responsibilities as laid out in the deed? Success when iwi populates the rohe, but ultimately this is about mana and getting that part right. How do we return mana to hapū/the people. Leadership is about inclusivity, not excluding people.
3. UV - a Treaty post settlement research centre is being set up. Supports the Review. All good, robust businesses review themselves regularly so Review is a good, healthy process. Clearly hapū/ whanau are not satisfied with current situation. Some aspects of the Deed require independent consideration and some elements are more internal - functionality versus governance.
4. Is Ngāti Porou iwi defined geographically or by whakapapa?
5. How do we get a shared understanding of what it means to be Ngāti Porou? Common understanding enables us to participate in the broader sense of being Ngāti Porou. How do we enhance our ability to act collectively - heal ourselves around amuamu?
6. ST - Agrees that Review needs to be undertaken. Concerned about issues of participation and the Rūnanganui's terrible communication. Disappointed with the lack of willingness to access and use our people's great capacity and intellect. This Review needs to be well supported. Important to hear what Ngāti Porou want. Ngāti Porou is a global iwi. Review process - not sure what that process looks like but wants to get a Think Tank together. What about a Ngāti Think Tank Symposium? Wants to look at our history. Excited to think that we may go back to our history for ways forward.
7. Is excited by the historical aspect of Ngāti Porou. Our Tribal Record - why hasn't it been done (initially raised by QR)? How does our history relate to us today?
8. WX - Supports the Review. Has made her home away from the Coast and is concerned about how those raised 'kei te whenua' will be treated should they want to return home. There is a 'home' versus 'those not raised at home'. Also, what is there for them at home - only the urupa. It's OK while she's alive but...
9. Processes - we need to get our Taurahere up and running again - ka hui hui tatau. Education Strategy - for those kids who cannot/won't go home, how do we enhance their Ngāti Poroutanga for them?
10. YZ - Supports all these discussions and the Review. Was disappointed with the poor communication and level of discussion with the people: 'We don't talk'. Important that we know what we want. Need a clear vision so we can plan our path way. Kia Kotahitanga tonu tatau ki te kōkiri te kaupapa. Leadership may need to be reviewed. Raised strong concerns about the proposed Port in Hicks Bay - The Rūnanganui had not spoken to the people, ahakoa te kaupapa, korero ki nga hapū.
11. BA - main concern was how to repopulate Ngāti Porou with Ngāti Porou. More than 90% live away from home. His korero included establishing Ngāti Porou as a Territorial Authority, removing all the 'rubbish' pine trees; giving all Ngāti Porou 10 acres so they would have land to return to; growing better trees from which Ngāti Porou would eventually build their own homes.
12. DC - raised in Waikato, he has extensive experience working on Trust Deeds and Board policy work. His korero included the importance of directorship and Board training and ensuring Institute of Director certification for elected officials. Emphasized the need for good governance. He also discussed hapū developing their own environmental heritage plans. And Papakainga being developed on hapū/marae lands.
13. UV - summarised hui by endorsing the Review of the Trust Deed, calling for a review of the Operations of the organisation and a review of Toitū and the Holding Company.

**Gisborne:**

● **Purpose and Overview**

The TRONPnui representatives provided an overview about the Trust Deed. It was noted other hui have been held in Auckland, Hamilton and Hastings.

- After five years the Trust Deed is required to be reviewed. At the time of the settlement, there always was the view and understanding that the Trust Deed/structure would be reviewed.
- The purpose of the Trust Deed Review is to look at what is working and what may need to be considered. It is an opportunity for whanau to participate and have a say.
- Part of the review will also include the day to day running of the organisation

- **Trust Deed Review Timeline**

A summary of the timeline was outlined.

- **Background**

- The Deed has reflected the feedback from the consultation for settlement. It is a public review.
- Rohenga Tipuna – In the Deed there is a provision to challenge the structure. Models were presented to Ngati Porou who voted for the current structure i.e. people wanted each community to have a representative. Eight models were presented – the current model was agreed model Ngati Porou selected.

- **Summary feedback from other hui**

- Current registration process is bureaucratic
- The size of the board/board composition. The current structure is based on Rohenga Tipuna. Currently there are 7 (should Taura Here be included)
- Feeling of disconnected from home. Whanau want to come home, but there is no mahi.
- Leadership – Governance
- Support for Taura Here
- Communication issues
- Bureaucracy
- Voting process – not restricted to Rohenga Tipuna. The choice for iwi to vote for Director at home or away.
- Housing and the creation of more jobs at home
- Cannot vote for a Chairperson who does not reside at home
- Registration process is bureaucratic with some whanau overseas for whatever reason find it difficult to complete the registration forms as they do not know their whakapapa as they were born away from home or have not been home.

- **Patai**

- One individual noted he was here to listen after being away from home after 41 years
- A lot of our Pakeke are in rest homes in Gisborne. Why can we not have a facility at home and have our people looking after them?
- There needs to be more job creation and services at home:-
  - forestry, mechanics, training (could have a relationship with EIT) to provide training at home *and* a facility for whanau to get warrants, registrations, etc. without having to travel to Gisborne
  - how do we create businesses to support our people?
- Like any business, you need to hire the best person to do the job.
- Doctors – there is a struggle to get and keep doctors at home. Government is not assisting – this is an issue
- Many our people do have the skills (practical/good with their hands) but do not have the qualifications.
- How do we support them?
- Registration - Whakapapa is our identity, but we need to ensure the benefits get distributed to all Ngati Porou
- Review of operations:-
  - Would there be information provided about the operations? It was noted this is usually done by the Board
  - Employment - While asking the board to look at employment, this is also an obligation of Government.
  - We do not wish to use our settlement funds to duplicate what Government is responsible for.
  - There is a need to connect dots to leverage and create employment
  - Election process – this needs to be restructured to recognise all Ngati Porou no matter where they are.
  - There is room for enhancing some aspects of the Deed.

- Cannot see anything wrong with the current structure other than the health arena. The only ones who would know what is working/are not working and what needs changing are the Directors as they are involved.
- Leadership for this process could come from the Board as they are on the coal face.
- The key to this opportunity is how to be inclusive. We want to find a structure that can keep us together.
- Part of the structure is causing individuality between us rather than keeping us together.
- Uncle Api and others returned to us a settlement including fisheries assets. We are doing an injustice to their hard work due by individualising us
- There is a need to take the bull by the horns – what we have is a corporate entity – we need to pull it apart and have a good look at it
- Hapū are doing a lot of work that was built on tuppence. The role of the Rūnanganui is to support and assist Hapū/communities to revitalise themselves
- There is a need to engage with whanau to see how they are doing and suggest looking at kaumatua homes on the coast.
- Education is important. Grants were provided under TRONP. Maybe part of the criteria for funding is that the recipients return and bring their skills back home. There is a need to foster rangatahi.
- Communication and whakapapa start in the home, and it is the responsibility of each person to korero with their whanau.
- Mana Whenua – At the ILG hui at Waitangi it was discussed this should be managed by Iwi.

### **Summary**

- Kaumatua Retirement Village within Ngati Porou rohe
- Training and Education / Scholarships
- Employment
- Membership Process
- Communication
- Kotahitanga / empowerment of our people both at home and away

An invitation was extended to everyone to approach the Rūnanganui if they wish to ask further questions.

### **Christchurch:**

- Funding to be made available for:-
  - Education grants
  - Taura Here
  - Whanau to relink with home to wananga about whakapapa.
  - Suggest a whakapapa unit be set up
- Cultural Investment
  - Taura Here would like to be involved in strategies?
- Accountability
  - Those living away from home need to be cautious. It is the responsibility of all Ngati Porou to be accountable and ensure ahi kaa are looked after. All whanau have the responsibility of ensuring their whanau know where they come from
- Representation
  - Structure to include a Taura Here representative
- Engagement
  - Would like to be engaged and receive more information

### **Wellington:**

#### **BACKGROUND - Taura Here**

- Taura Here o Ngati Porou was born in Wellington before TRONP was established. This was the beginning of the Rūnanga and the passage through which the Crown acknowledged TRONP as an iwi organisation

- Formalised under the matua whāngai programme - it was done to look at ways of how Maori can take responsibility of looking after the wellbeing of whanau
- TRONP was the authority set up on behalf of Ngati Porou. The demographics have changed where the majority of Ngati Porou now live outside the region - approx. 85 - 90%
- Ngati Porou are scattered all over the world, with many burying their loved ones away from home

### **Structure**

- The settlement with Ngati Porou required having a 75% support before the Crown would entertain settlement. The Rūnanganui now hold the settlement on behalf of Ngati Porou
- Today is time to look at a fairer distribution model of what the Rūnanganui hands over to Katoa ki te iwi.
- No matter what system we have, it will always be open for review
- Where things go wrong is when the entities are set up to negotiate, advocate, monitor and promote policies to assist Ngati Porou, but forget to discuss with the people
- How can the structure be formulated to ensure Ngati Porou living outside the region be better served by the Rūnanganui

### **Engagement**

- The people at home and away have an obligation to look after our whanau
- Take the positives and move forward, so every Ngati Porou feel part of the kaupapa and being part of the development
- The most important lesson is to inform Ngati Porou - this makes them feel valued
- The first point is to ask ourselves what is it we can do
- There is a need to strengthen ourselves
- Is there a model for Rangatahi to have a seat on the Board? Rangatahi want to be involved

The following concerns were outlined:-

- Representation is Noho kainga bias
- Lack of transparency
- Current Structure
  - Not able to control spending. This is a significant risk
  - Lack of accountability in place that engenders trust and confidence
  - Overlap/confusions of role of governance and management
  - Too many subsidiary boards
  - Contracts not able to live within their means/budget
- Ngati Porou Hauora – concerns about the financial state of the Hauora
- Elective representatives are not being utilised to their fullest extent. Process inherent in the culture of TRONP
- Ngati Porou are feeling disengaged

A signed pre-submission<sup>9</sup> was tabled proposing the following changes:-

- Amend the Rūnanganui structure
- Amend the representation model
- Implement a financial distribution model into the Trust Deed

### **Melbourne:**

#### **Trust deed**

- Language is exclusive
  - Needs to have a contemporary value and be inclusive.
- TRONPnui is not compliant or acting by the Trust Deed

---

<sup>9</sup> see submission 262 on page 70 above

## Clauses

### 1.3 (page 8) – representing all of Ngati Porou.

This is an inconsistent statement, conflictual as the Rūnanganui can be challenged.

#### *Suggested amendment*

- TRONPnui will be governed and administered by and in accordance with this Trust Deed and will support and progress the development of Ngati Porou social, economic, political, educational and cultural growth on behalf of the beneficial members

### Heritage Assets (page 11)

- Is this register available and if so where is it? Not complying with the Trust Deed

### Strategic Plan 11.1 – page 13

- There is no strategic plan online – not complying with Trust Deed

### Annual Plan 11.2

- What is the relationship with the five years Strategic Plan and Annual Plan?
- There is no overarching strategy.
- The Annual Plan is operational - why is this in the Trust Deed?

### Subsidiary Reports - Page 15

- This section is not clear. The subsidiary strategic plans are not online and should be included as part of the 5-year strategic plan

### 13.2 and 13.3

- What is the role of Governance, CE and Staff?
  - This is a critical area. It is important there is no confusion between the roles of governance and operations.
  - There needs to be a clear distinction between the two

### Minutes – Page 16

- Not available online

### Remuneration - 16.2

- Wording is confusing / conflicting

### Conflict of Interest - Page 20

- Do not agree with husband and wife combination in regards to Chairman of TRONPnui and Chairperson of Toitū Ngati Porou [Note: this is no longer the case]

### CE Appointment

- No inclusion of what the process for selection looks like?
- What are the skills required?
- What are the core responsibilities?
- Are appointments transparent?

### Questions

What is the demographic of Taura Here?

What is the commitment to Taura Here from TRONPnui? Where is this articulated and how is this resourced? Would like to see Taura Here commitment expressed in the Deed?

There should be a priority focus on a review of:

- The organisation and size of staffing and its processes. Concerned about the ratio of staff to the scale of the rohe demographic.
- Social service programmes need a massive reconsideration
  - What are the outcomes that support the cost of staffing and salaries
- Housing - this needs to be looked at – where is the support - this is a failure

- Health – this is serious.
  - There is a need to prioritise
  - Concern about the loss of Tikitiki clinic and Pakeke having to travel to seek medical assistance
  - It is not right to have to borrow to service health services
- Opportunities for scholarships to be made available
- There needs to be a change of culture relating to how the business is done
- Suggest a welcome home package that can be delivered to assist whanau returning home. This may include:-
  - Housing
  - Assistance with accessing WINZ
  - Support for accessing courses
- Appointment of Chairperson
  - Needs to change – need to appoint the best person with the required skills and not limit this selection based on personalities / noho kainga status or the need to have served a term on the Board

There is a legal disregard of the Trust Deed. The Board are not compliant with the Deed. There is a need to:-

- Do more
- Do things better
- Do it now
- Want to see more investment spent at home

The Hui closing message was:-

- The Rūnanganui was built on the shoulders of giants.
- Concerned about the Hui a Tau report and the losses incurred. The losses incurred are not acceptable.
- The settlement was for the benefit of the people, but this is not happening.
- Leadership needs to be looked at.

## **Brisbane:**

### **Background of Consultation Held**

- Hui have been held in Auckland, Hamilton, Hawkes Bay, Turanga, Christchurch, Wellington, Melbourne
- Clear messages have been received from each hui. These include:-
  - inclusivity in the Trust Deed of a fairer distribution model (funding model)
  - change of structure – open voting to nominate the best person rather than be confined to Rohenga Tipuna
- An overview of the process was provided with it noted:-
  - After 5 years a Trust Deed Review is required to be undertaken. This is the first round of consultation
  - Whanau were encouraged to read the Trust Deed and participate in the review. There is an opportunity of providing feedback by way of a submission

### **Patai**

- What are the most salient points that are hindering the success of TRONPnui going forward?
- What are the concerns and if so what are they?
- Ngati Porou (not living at home) may not be at home but do know what is going on?
- A lot of whanau who live in Australia are also struggling and have the same issues as those back home.
- What support is there for whanau living away from home?
- Whanau in Brisbane would like to have the opportunity to host/share and assist whanau. There are a lot of rangatahi out in the streets. One way is to build a whare/marae that we can call our own. How can the Rūnanganui support?
- Investment can be put towards Trade Training opportunities to assist rangatahi to acquire the necessary skills to obtain employment
- Reo opportunities – is there an avenue for online learning for Ngati Porou reo. There are a lot of rangatahi who are not living at home and are tech savvy. It was suggested, and online resource or avenue be available on the website to allow whanau to reconnect and learn the reo, waiata and hear stories from home.



- The funds should be utilised to look at future opportunities / build on assets
- What are the positives/business growth?
- What can be done to increase the value of our assets?

TRONPnui representatives provided an overview of the governance and operations structure with feedback from other hui highlighted:

- There needs to be a review of the structure.
- There is concern about high costs of governance and employment.
- More resources need to be assigned to Ngati Porou to allow them to make decisions for themselves i.e. Taura Here, hapū, etc
- Representation model to be looked at with some whanau wanting:-
  - an open process i.e. representatives not to be restricted to Noho Kainga
  - representatives to include a member from Taura Here
- Skilled Ngati Porou is not being utilised.

The Representatives summarised with the following comments:-

- This is an opportunity for whanau to engage in the process by providing feedback by way of submission
- There will be an independent advisor appointed, and this person will receive all submissions with be treated with the strictest confidence
- Think about what are the things that are important and how can the Trust Deed support?
- There are also concerns back home within the drugs arena - how do we stop our rangatahi from taking drugs / how do we get our people to be healthy and wise